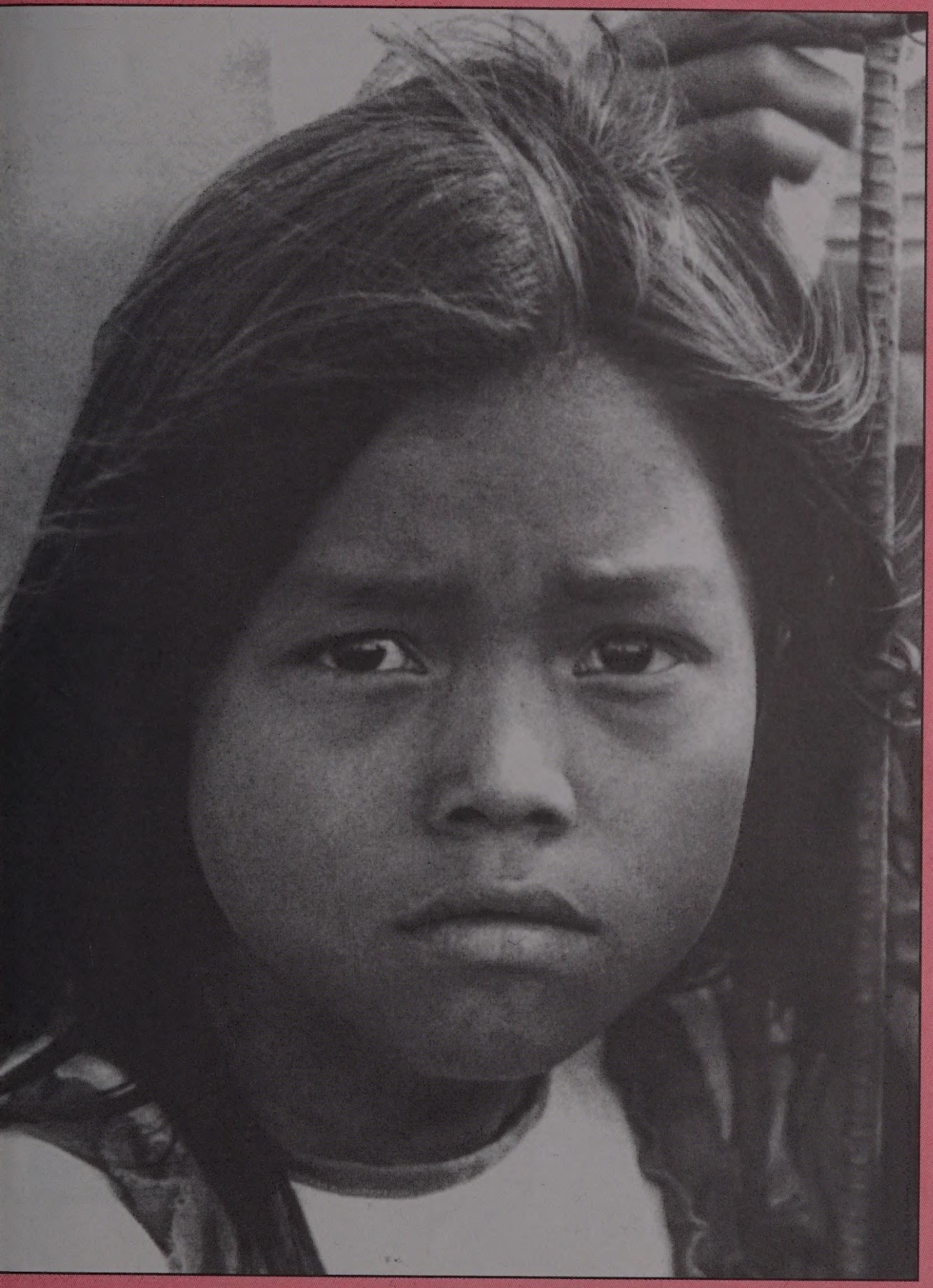
ECHOES

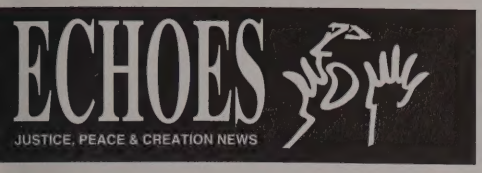
JUSTICE, PEACE & CREATION NEWS

Nr 1 1992

WORLD COUNCIL OF CHURCHES' PROGRAMME UNIT III ON JUSTICE, PEACE AND CREATION



FIRST ISSUE



ECHOES is an occasional publication of the WCC's Unit III, Justice, Peace and Creation. It is intended to share information and insights on the concerns of the former WCC sub-units, now in a restructured form in the WCC.

This journal replaces: "Women in a Changing World"; "Youth"; "CCPD: For a Change"; "Link"; "Church and Society Newsletter".

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CONTENTS

EDITORIAL

Do you hear a voice? Perhaps a sound? Or it may be an echo!

History is full of noise: the rise and fall of empires, calls for security, warning systems, collective defence and what not; messianic crusades, freedom from hunger campaigns, save the earth movement and more. Calls, claims, slogans, duplicated and amplified, have muffled our soul, and we have lost our capacity, if not our will, to listen.

It took us over 500 years to listen to the cry of the first people in the Americas. The lamentations of ten million or more African Blacks brought over the Atlantic in slave boats has not yet reached our bones. Our fascination for industrial development, technological civilization and the promises of the powerful have blinded our sight of the unseen realities of history.

A call for Justice, Peace and Integrity of Creation (JPIC) is an invitation to listen to the echoes of history. But, once again, we have rushed to produce instantaneous remedies. It is easier to agree on a call for JPIC than to work out a common plan for action. It is easier for us to know what has gone wrong than to propose how best can we alter the course of human history. Throughout the discussion on the JPIC process, the fundamental issue has been how to generate a new wave of political will on the international level. At the same time, equally important was how to build trusting relationships between the North and the South, or even among the parties in conflict. A new call does not relieve the guilt of the past. A call to be new must have sufficient energy to mobilize people to go beyond the anger/guilt syndrome and to provide a tangible base for hope. How do we harness such energy? Honestly, we do not have any answers. But one test may be that an ability to respond to historical echoes could be a possibility.

There are two different kinds of echoes. One is that people's cries of suffering and creation's groaning reach God's heart and generate divine compassion which, in turn, come back to us as echoes. There is another aspect of echoes which is more futuristic. It is the pronouncement of divine will that reaches us through the work of the Holy Spirit and through the prophets and the faithful. An ability to respond to these echoes requires the art of listening with openness and humility. Unless one starts by emptying oneself of one's own agenda and self-interests, any collective movement cannot generate energy that is a basis for call to Justice, Peace and the Integrity of Creation.

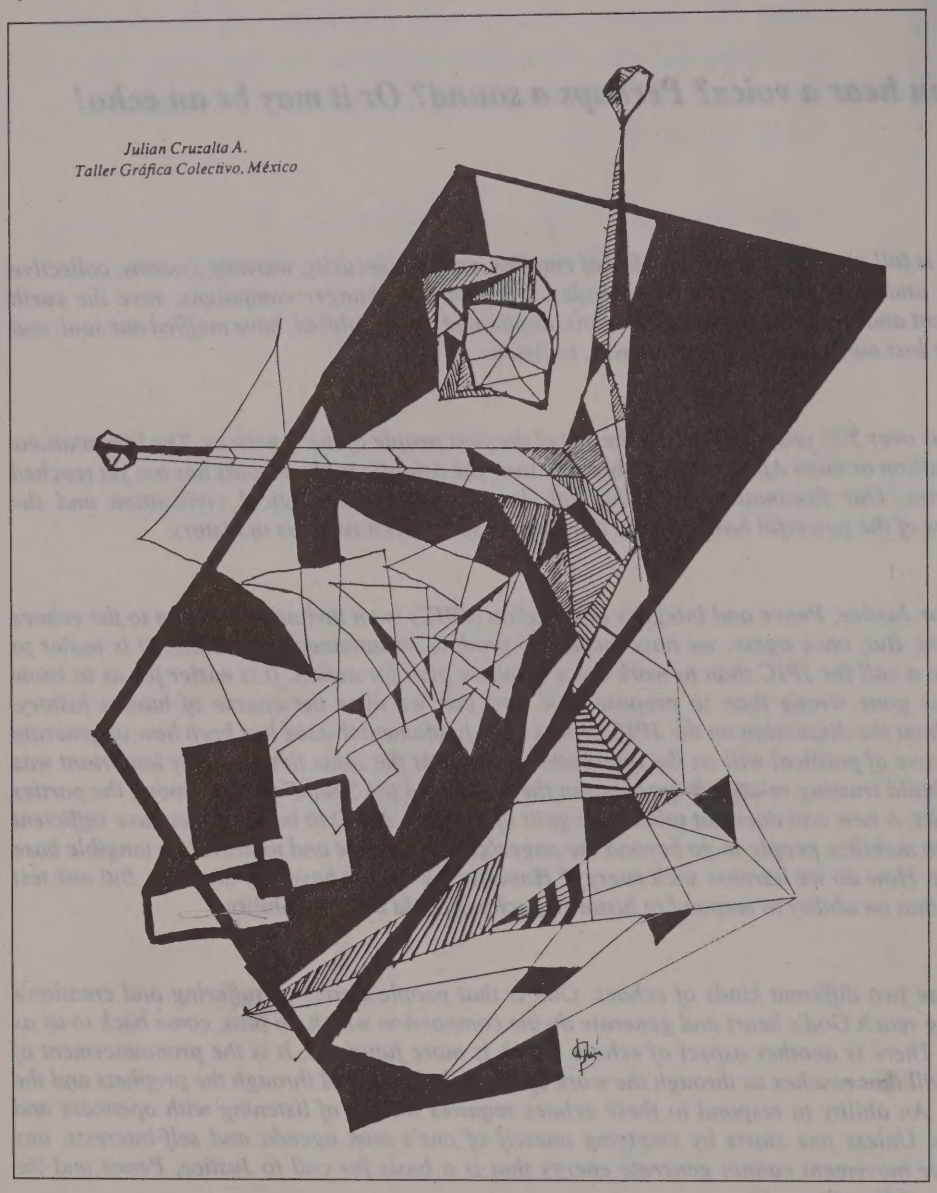
Old walls have fallen but new barriers are being built in many parts of the world. Conflicts of ethnic and religious nature, the rise of right wing forces and rampant racism in Europe and elsewhere do not offer much ground for optimism. In the meantime, too cheap remedies are being manufactured through the media. The free market system, democracy and so called structural adjustment, etc. will still remain as slogans until and unless one has to tackle the question of justice through the process of implementing those options.

"Echoes" is an invitation to a community of listening; a call for the community to be attentive. It is our earnest prayer that our Lord's grace may empower us to listen to the echoes of history.

Oh Jae Shik, Convener Unit III
April 1992

A STAKE IN THE FUTURE

by N. Barney Pityana



Julian Cruzalta A.
Taller Gráfica Colectivo, México

In the 70s I was one of a group of young activists in South Africa who resented being controlled by the White liberal elite who managed almost all the funding that came to South Africa from overseas. We refused to be reduced to beggars by the South African Council of Churches and the Christian Institute. So we developed our own contacts, as a political principle. In small ways, we developed partnership relationships which were later carried on through the inspiration of the late Steve Biko in the Black Community Programmes. Now, 20 years later, one has to reflect on those early experiences.

One of the main insights I have from that reflection is that partnership and sharing are not just noble sentiments. They should lead to solidarity and common action for justice. Development and aid are not ends in themselves. They are expressions of a common commitment to the values of justice. Partnership relationships will not be judged so much by the size of their grants but about whether they can stand alongside the suffering and share in their struggle for a better and secure future. That should be the litmus test.

The World of the 90s

There is much that exercises one's imagination at this time. I have to admit that I am fascinated by the Robert Maxwell phenomenon. The man died in mysterious circumstances at sea. No sooner was he dead and buried that revelations, not just about his considerable debt burden, but also that he had been involved in shady dealing which will result in many people losing thei fortunes and his family carry the stigma o his dishonourable past. In death, he ha been called many names in the Britis press. But there has been inadequate focu on the system of greed that caused bank to lend and lend and lend. Clearly, the rea crisis is that of an economic and financia market system which fed on this white sepulchre. I tell that story to say that th Bob Maxwell saga is the epitome of crisis in the capitalist system because promotes greed, may not deliver what promises, and will not secure the future o those who invest in it. Its a gamble tha depends on chance. It is significant to not that, as the Maxwells of this world gambl away the futures of others 33 millio Americans, 13.5% of the U.S. populatio live below the poverty line. In a place lik Roxbury, a Black suburb in Boston, chil mortality rate is worse that in Romani and the Soviet Union (data provided b Ian Linden: CIIR NEWS, Decembe 1991). Such statistics can be multiplied i almost every western country and result in policies of racial discrimination, th resurgence of White fascist neonazism and the reliance upon law and orde policing, etc., to maintain contro Secondly, we have been treated to th sustained soap opera on the breakup of th Soviet Union: with Gorbachev and Yeltsi as the main actors. As these actors stru the stage, grinding poverty is looming fo the ordinary people of that country. A politicians of the west express concer about who has the finger on the nuclea button, queues of hungry people lengthe Suddenly now, the former communis hacks are the promoters of sel determination and glory in the glow o declarations of independence and th power to rule by decree. As it suits th west much of this authoritarianism goe unnoticed.

As an African, let me conclude thes observations by coming nearer home. I Zaire, the in/out changing of the guar continues, when a Prime Minister come and another goes while the villai Mobutu, who has systematically loote and impoverished his country, stays i power living in the luxury of his yach moored in the River Congo impervious t the stirring cries of his people. In Europe banks rate his personal wealth invested i those countries to as much as the deb burden of his country. In Switzerland an France he is reported to possess real estat of inestimable value.

In Kenya the world is beginning to tak notice that the perfidious darling o Britain and America, Daniel arap Moi ha been presiding over and covering u scandal and corruption in his governmen

or a long time. In the process many have een murdered: political opponents or ıose who have fallen out of favour, the ast straw being not Bishop Muge but acked Foreign Minister Robert Ouko. A enior minister is implicated. It is thought ıat the scent might even go to the highest chelons of power, to Moi himself. Nicholas Biwott has been enriching imself through deals with investment and evelopment projects in his ministries. It ; not a miracle that he is a ıultimillionaire and much of his wealth ıvested in European and American anks. The collusion of donor agencies, ıultinational cooperations and overnments in these corrupt practices is candalous. Significantly, it took the etermined stand of the aid consortium for Kenya to persuade Moi to climb down and romise to allow multiparty democracy in country which he had ruled like his efdom for too long ; often applauded by estern nations who saw Kenya as a able country and attractive to investors.

hese examples are sufficient for me to ıake my modest point that there is a vider net of responsibility for the ıffering of many than the mere direct erpetrators of the crimes. To a significant xtent the suffering and oppression could e alleviated if bilateral relations were not o hypocritical and self-serving. It is ecessary to address the double standards ı aid/development and foreign policy as is in the relations of NGOs with rassroots organisations. I shall return to is point later. By all this I also imply or oint to a need for a re-evaluation of alues and principles by which society has itherto been guided. With the supposed nd of the cold war, we may live in a nipolar world, but where the politics and ıe culture of domination persist, then ructural inequality and forms of injustice emain. Somehow we need to de-leologize these partnerships of ompassion so that they become moral nperatives for the good ordering of ociety.

ilemmas in Partnership Relationships

aving made a plea for moral authority in artnership relationships, let me now state e realities regarding those relationships. lmost every donor agency makes much f the fact that it is an organisation with an entity of its own, whose policy is etermined by its board. It appears that is independence is valued greatly. Most ften government policies on aid accord iority consideration to alleviating overty. This priority then has nplications for the way in which policy is nplemented, especially for those donor gencies who are the implementing partners of their governments. What I plead for is that it is not necessary to claim independence as a virtue. Clearly donors are deeply affected by the prevailing climate in their own countries. They need to subscribe to certain policy objectives in order to receive government funds. In Britain, where there is an advanced culture of charitable giving, even that giving is controlled by the outdated understandings of poverty enshrined in the statutes and interpreted often by people who fit a particular social orientation amenable to the government of the day. Public giving is moved by issues: the Kurdish crisis, famine in Africa.

There is no shame in responding to the mood of the moment in order to maximise resources and challenge the conscience. The Dutch government for instance, sees the co-financing partners as essential for the development of a culture of awareness by the public if its policies are to have widespread support. Surely, partners become political allies of the government. But the Dutch Government policy statement makes an important observation:

"NGOs have also proved very important in helping to bring about a democratic, pluralist structure of society and in attaining both civil and political human rights and socio-economic and cultural rights."(289)

What I am pleading for is the admission that where our objectives and those of the government coincide, there is every benefit in cooperating for good. Ian Linden (CIIR, London) however warns that NGOs should be wary of co-option by governments working for political objectives which may differ vastly from their own. He warns that NGOs must not be sucked into legitimising unjust policies abandoning their radical agenda for the more lucrative reformist one. To be able to do that NGOs need to be clear about their own objectives first:

"It will require a level of economic and sociological expertise that can argue cogently within the categories of opponents. But it will, above all, require concrete proposals for an alternative solution to the problem." (CIIR NEWS, December 1991, p.3)

It seems to me to be essential for the guidelines and policy objectives with which partners are working be publicly declared.

In an illuminating article in the September/ October issue of "Development Forum", L.David Brown of the Boston University School of Management talks about NGOs as bridging mechanisms who need to work effectively with several different and even competing constituencies. They need to find ways of managing the inevitable conflict which arises between competing expectations. They also need appropriate mechanisms to exercise the task of accounting effectively to the different constituencies taking account of their particularities. It is easier for a government to prescribe accounting models for itself but these may be in conflict with what the grassroots organisations intend. I would suggest that it is important for receivers/partners to be involved in the dialogue with government in order that their specific objectives may be taken into the policy formulation cycle. Brown puts it this way:

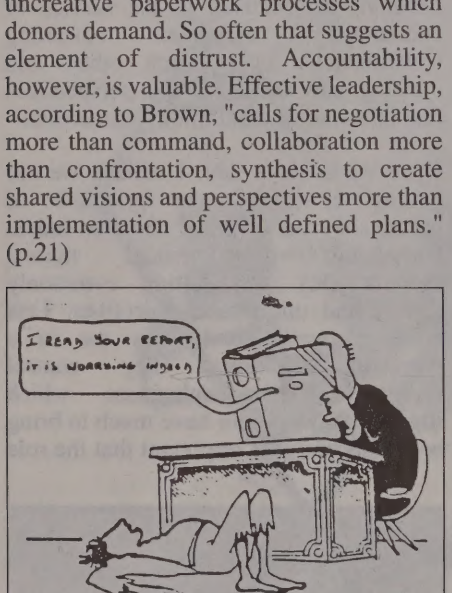
"An alternative approach is to conceive of the organisation's role as bringing together different perspectives in the service of encouraging dialogue, educating constituencies about each other, and creating new concepts and perspectives that take into account multiple interests."

Once we achieve that, I believe we are getting closer to the principle of partnership that is talked about so much. Partnership must entail mutual accountability and setting commonly agreed and understood objectives. Lets not kid ourselves. Donors are in a powerful position. They control resources. The euphemism which suggests that the poor have much to bring is not sincere. It is important that the role

Photo: HEKS, Zürich.

of power be recognised. We also need to recognise that resources can sometimes be crippling to local initiatives and corrupting to the leadership, often transferring the power of the donor to the leader who is entrusted with the management of the resources. This is often the source of debilitating conflict in grassroots organisations.

In South Africa they talk about the culture of deserving. This refers to the expectations for quasi-automatic financial support harbored by political activists who had received the attention of the security police. Much harm and mistrust was introduced by this phenomenon. Brown (op cit) says that these dilemmas point to a need for effective leadership both in the partner/donor organisation and in the receiving/partner group. Accountability processes must be understood and simple, avoiding the uncreative paperwork processes which donors demand. So often that suggests an element of distrust. Accountability, however, is valuable. Effective leadership, according to Brown, "calls for negotiation more than command, collaboration more than confrontation, synthesis to create shared visions and perspectives more than implementation of well defined plans." (p.21)



Setting Priorities : Some Policy Issues

Development theory and practice in the 90's is confronted by at least two dimensions which somehow need to be reconciled:

i) There is the universal call for the preservation of the environment. Awareness for this has been raised by the effect of decades of irresponsible exploitation of natural resources destroying the natural rhythm of the created order. So often that concern was expressed in a universal fashion. This meant that societies like the Indigenous communities, who have an innate skill in benefitting from nature, have found that their seas and forests were being subjected to stringent regulations which are alien to their culture. Secondly, there have been occasions when the debate has been conducted as if it was in contradistinction to the search for justice. That is what Dr Allan Boesak addressed so firmly at the Vancouver Assembly in 1983 and that is what gave rise to the conciliar process of the churches covenanting for justice, peace and the integrity of creation.

ii) The breakup of the Soviet empire and the destruction of the socialist system has not only raised the pitch of capitalist ideological triumphalism but it also, maybe for ideological reasons, presents a newly contested terrain for development resources. If that is combined with the notion that the former socialist states need to be sustained and that the South has received aid for too long and no measurable effect is possible (the so called empty bucket concept), then a non-contest is being introduced. Donor nations often complain that they have reached their limit of giving and, as no more resources can be found, then priorities need to be set.

It is to those two issues that Kofi Awoonor, the Permanent Representative of Ghana at the United Nations, New York, also President of the Group of 77 of developing nations in the General Assembly, refers. He argues, pointing to the forthcoming United Nations Conference on the Environment and Development, that the environmental deterioration in many developing countries is the direct result of poverty and the principal cause of poverty is the global imbalance that characterises North South relations. He goes on to say:

"It is also clear to us that the developing countries are not poor or underdeveloped because we do not work hard, but because of our historical role in an increasingly exploitative international economic system... We cannot afford to sustain the current arrangement in which industrialised countries in effect confiscate our products by paying prices nowhere near parity to the products they sell to us. We are in the present international climate subsidising standards of living in the North with our underpriced products..." (DEVELOPMENT FORUM p.3)

No doubt one can point to various ways in which the countries of the South, especially their political leaders, must take a measure of responsibility. What he is calling for is a world economic system which is inherently and demonstratively just. By setting the environment debate within the confines of the search for justice, he echoes much of what WCC and the JPIC process has been promoting."..if we are collectively to leave a sound earth to the coming generations, then let us end poverty, let us eradicate communicab diseases, let us guarantee food, shelter ar water for all peoples of the planet."

In more elegant terms, the Report of th South Commission, The Challenge to th South,(OUP,1990) calls for enhanced ar effective development by addressing th fundamental values on which th economic systems of the world are base by developing political and social systen which are reconciling and by "the abili of the economic system - whic determines the allocation of resourc among competing uses, the distribution income, and the weight attached to prese as against future consumption - to balanc rewards for enterprise, initiative, ar creativity with support for th underprivileged and deprived sections society."(274)

With regard to the chronic and pervasiv underdevelopment of Africa, th Secretary General's report to the Gener Assembly on the UN Programme f African Economic Recovery ar Development, 1986-1990 (UNPAAERI highlights the impoverishment of Afric He points out that contrary to publ perceptions, the net resource flows Africa in real terms actually declined b about $1.3 billion in the 5 years of th review and oversee developme assistance in fact remained stagnant around $16 billion, and commodity pric fell by $19 billion as a direct result falling commodity prices. So, its not th Africa has been in a privileged positio with regard to overseas aid. The Secreta General then makes some key proposa among them that the official bilateral de and export credit debts should cancelled and that negotiations should set in place to reduce the reservicin arrangements on the other debts. This fal short of what the South Commissio pleaded for: an international system for a the debt arrangements to be addresse together. During the WCC Centr Committee meeting held in Geneva la September, African delegates pleaded f the kind of consideration by th ecumenical movement which the Unite nations gave through its 5 ye UNPAAERD programme.

Ecumenical Perspectives

During the period leading to the 7 Assembly at Canberra, the World Counc of Churches addressed the question sharing and diakonia in three wor consultations: Larnaca "Diakonia 200 Called to be neighbours (1986); Escorial "Koinonia: Sharing Life in World Community"(1987); and at th World Convocation on Justice, Peace ar

he Integrity of Creation (Seoul) 1990. A ommon thread can be detected in all hese events. At one level they sought to ring practical application to some of the deas behind the abortive exercise on Just, Participatory and Sustainable Society (see Miguez Bonino's Political Ethics); and to ntegrate some of the abiding concerns of he ecumenical movement and to bring hem into some cohesion. This is both a heoretical and a practical exercise. In his ddress introducing the theme of El Escorial, Konrad Raiser pointed out that he concern about sharing arises from Old Testament theology of covenanting. I take ssue, however, with the view that the ules of the Holiness Code were merely bout "protecting the rights of the weaker hembers of the community and control he exercise of power" (Raiser in Sharing ife: the El Escorial Report, WCC, 1989; .22)

The Jubilee concept is primarily about ustice; the rights of the poor not to be ndebted for ever, or the landless never to ave to beg for food for ever, or slaves ever to be enslaved for ever. Those rights mpose reciprocal obligations upon those who have to provide, not out of the enerosity of their hearts, but because umanity demands it of them. When we ave this interpretation merely at the aternalistic level, we miss the thrust of he biblical principle. Raiser then draws ut some rules which later formed the asis of the Guidelines to Resource haring:

- respect for the self-reliance of all partners; self-reliance and equal rights are fundamental conditions in sharing;
- involvement of all partners on an equal footing in decisions concerning relations;
- rules for giving and receiving, especially in the matter of directives as to the use of the resources offered;
- the scope of mutual accountability;
- one-sided or joint fixing of mandates and evaluation criteria."

laborate arrangements were made to pport the process started at El Escorial nd a common discipline was adopted as ell as a follow-up process. All of that ow seems to have lost some steam though Erick Erikson of Norwegian hurch Aid gave testimony at the anberra Assembly about how his agency nd benefitted from operating under the scipline of El Escorial. There is really othing one can add to this process except say, in criticism, that once again we ve laudable principles but we need to ot them in reality. Once we recognise e fact of the power relations which are tailed in these matters, then we can set out ethical principles and a discipline as to how creative and healthy relations can be set in place. I find it hard to cope with the euphemisms and denials that seem to predominate in these matters.

Much can be said about the JPIC process and a lot of evaluation has gone into it (see "Ecumenical Review; October 1991) Indeed the present restructuring proposals have borne in mind the fact that JPIC has come to be an essential part of the ecumenical agenda. Some of us, however, were concerned about the muted reference to justice in the early documents.

To address this a lobby was set up to do some prior thinking and reflection on the relevance of Justice to the JPIC discussions. A booklet was produced, edited by Ed de la Torre of the Philippines (see Justice & People: imperatives for the churches). The process was sponsored by a WCC subunit consortium called the Justice Forum, with URM, CCPD and PCR participating. We believe that helped introduce a certain quality into the Seoul deliberations. Without doubt the Covenant on Racism would not have been incorporated in the Final Statement had the network of racially oppressed not caucused in advance. Inspired by Seoul, a network of racially oppressed has been meeting regularly during the WCC Central Committee meeting to reflect together, strategise, and share each other's struggles and situations. Whatever else can be said about JPIC, it really did raise some expectations, integrated the various justice lobbies and inspired the grassroots movements to take the churches seriously. In Germany, for example, the group which organised itself around "The Plea for an Ecumenical Future" produced an excellent document called "Breaking the domination of Economics - Investing in Justice" (April 1987). In it they challenged the complacency of the institutional church in its relationship with the state and with the banks and other financial institutions. By doing so they drew attention to their complicity in that complacency because the churches to which they belonged were wrapped up with the institutions of German social and political life. The Plea ends with six steps it considered imperative if the church was to recover its authentic mission:

> "Our document attempts to name the poor concretely, to uncover the causes for their impoverishment and to articulate how we are challenged by them as individuals and as a church. The mass of the poor lives and suffers in the so called Third World, but not only there. They also live and suffer next to us and among us, in our cities and congregations. But they are being suppressed and passed over in silence, literally as well as figuratively. We have tried to show how the churches participate in the process..." (p.36)

This is a kairos for the German church.

The Assembly Message states that

> "Through our acceptance of the ministry of reconciliation, we become a missionary people, not in the sense of dominating over peoples and nations which has all too often characterised missionary work, but in the sense of sharing God's own mission of bringing all humanity into communion with God through Christ in the power of the

WCC Photo: Peter Williams.

> Spirit, sharing our faith and our resources with all people." (SIGNS OF THE SPIRIT: official report of the Seventh Assembly edited by Michael Kinnamon; 1991, p.2)

But that message only reflects what was clearly this Assembly's theological call, Koinonia. The Assembly adopted the statement prepared by the Faith & Order Commission, "The Unity of the Church as Koinonia: Gift and Calling". The statement contains a recognition of the sinfulness of division and the pain of brokenness. The search for visible unity, therefore, cannot be confined to the need for dogmatic convergence but must be expressed in the manner in which we theologise and act from a common understanding about the social condition which confronts us as people of faith in our world today. In a word, our ecclesial divisions often reflect or mirror the divisions in which we participate in society. The report emphasises communion can best be expressed through "conciliar forms of life and action." It spells out the challenge to the churches today as, among others,

> "- to recommit themselves to work for justice, peace and the integrity of creation, linking more closely the search for sacramental communion of the church with the struggles for justice and peace."
> (Kinnamon:1991;174)

At the Assembly, the matter was reflected upon in sections 2 and 3. The section 3 report on the sub-theme: "Spirit of Unity - Reconcile your people", states that:

> "Sharing means giving and receiving by all to one another to effect reconciliation and to promote growing together. In response to the cries of the poor and marginalised of the world, sharing means committing ourselves as churches to the sharing of power and resources so that all may fully participate in mission." (Kinnamon: ibid p.102)

The Christian message takes us beyond the Jubilee imperatives onto sharing (and restitution) as a condition sine qua non of reconciliation: the Zaccheus effect.

One problem with this theology of sharing is that it is not, in itself, transformative. There is no suggestion that the structures of injustice and inequality must be addressed in such a manner that a new being may emerge. Equally, sharing may continue justly without having to address the underlying and fundamental systems. It did seem that with the breakup of the dominance by the super powers, a golden opportunity had presented itself for the churches to lead the way in advancing new way of structuring the world order. President Bush's promised New World Order turned out to be simply the institutionalisation of the dominance of the whole world by the United States and her allies. The Assembly was simply content to say, rather ruefully:

> "As Christians, we seek a world of social and economic justice. This includes the empowerment of the victims of injustice and their inclusion in decision making, respect and care for those who are vulnerable, oppressed and dispossessed, as well as the nurture of the environment..."
> (Kinnamon:ibid; p78)

This fails to grapple with what is clearly the greatest challenge of our times: to develop instruments of international cooperation for these times which are devoid of the ideological trappings which determined much of the world hitherto and continues to do so. One can only hope that the Ecumenical Statement on Economic Life called "Economy as a matter of Faith" now under discussion will lead us into serious consideration of these challenges.

Barney Pityana is the coordinator of the staff team on Ecumenical Action on Racism, Unit III. ❑

MEDITATION

by Wesley Granberg-Michaelson

We are here, between Genesis and Revelation. Between the good creation and the new creation. Between the beginning and the end. And we are suffering.

The creation itself is groaning, waiting for its redemption, for its healing. And today those groans are no mere metaphors. They can be heard.

The heavens today seem not to declare the glory of God, but rather, the sinfulness of humanity. For the atmosphere itself is losing the fragile integrity it was given at creation. Filled with the hot gases of combustion and progress, the air of the heavens threatens the millions who live by the sea with floods, and the millions who live in dry lands with drought.

The earth lies wounded. It suffers from a cancerous growth which has not yet been contained, and which threatens its vital, life-giving functions.

Yet, we continue to hope. For the promise of this new heaven and new earth has broken into our history, into our world, into our life. Between Genesis and Revelation is Jesus Christ.

Our hopes, in these days, are fervent and intense. And particularly this year. For we are seeing the failures, the sin, the destruction of humanity's past dreams of a new earth, a new world.

500 years ago, the quest which resulted in the so-called "new world" became filled with dreams building the new city on the hill, the new Jerusalem. But the result was the destruction of the earth and of peoples. The garden of Genesis lying across the seas no longer was to be tended; it was to be conquered, and if needed, destroyed, as were those who lived there. And the ones who reaped the fruits continue today in their ways,

Later, the secularized version of this vision--a vision without God, rooted in the material realities of history--saw this new world, where exploitation and suffering would be no more, ascending up from the victorious battles of the vanguard. But today those visions are mocked by the real realities of their histories--of deceit, nepotism, and betrayal.

So in this day, the world's main hopes for seeing the new heavens and the new earth are vanquished. And we must ask why.

Look again at these texts standing at each end of the world's story. Genesis begins with the goodness of what God has given. That goodness of creation--of the heavens and the earth--prompts humility and service, reverence and care. But the conquering modern visions of the New World, from Adam Smith and Karl Marx alike, believed none of this. For the industrialized societies the goodness of the earth was of no account; humanity had to exploit and conquer the earth before it could be have value.

And Revelation tells us that the dwelling of God is with humankind, that they shall be God's people. But it has been the people, finally, which our modern visions have regarded as expendable, and forgotten. People are subjected to the mandates of monatary adjustment, people are sacrificed to protect the purity of the party, people suffer the cost of economic progress for others.

But God, in this new city amidst the new heavens and earth, makes his dwelling with people, who become God's people.

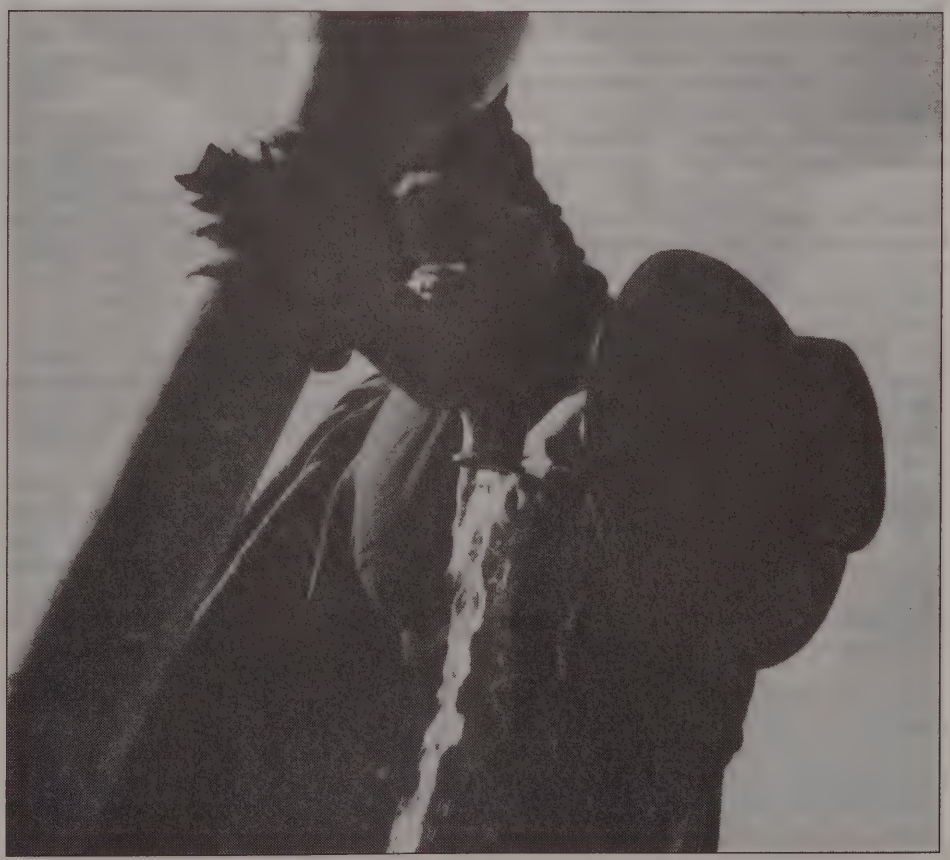
So our search for the new heaven and the new earth today must start with the goodness of the creation, and must be rooted in God's coming to dwell with all people.

In the life, work, and witness of our ecumenical bodies today--WCC, KEK, LWF, etc.--we find our world in between Genesis and Revelation, and suffering. So we must renew that search for the new heavens and new earth, looking for where it is already coming into our midst, making all things new. Perhaps we need, most of all, to thirst again for this vision; and to turn to the one who is the Alpha and Omega. For Christ has come, in between. Creation has been joined with redemption.

In this year, 500 years after Europe came to America. In this year, when the world's leaders gather to ask this June, in Brazil at UNCED, how earth and its people can have a future. In this year, when Europe seeks its new identity. In this year, when South Africa looks for a new city of God. In this year, can we thirst again for the new heavens and the new earth. And pray to be filled from the fountain of the waters of life--life for the earth, and all that dwell therein. Amen.

Text for Meditation: Genesis I, Revelation 21
Ecumenical Centre Worship
February 17, 1992

Wesley Granberg-Michaelson is coordinator of the staff team on Eco-Justice, Unit III. ❑



THOUGHTS OF A NEWCOMER

by Marilia Schüller

"La Nave que Habitamos" - "The Ship taht We Live On"
Rómulo Escudero García: Taller de Gráfico Colectivo, México.

Introduction

I am feeling my way among the words, trying to find the ones that express the fruit of a vision of two areas of work, Women Under Racism and Indigenous Peoples and Land Rights, and how they relate to other concerns of the Justice Peace and Creation Unit. Describing a vision or insight also entails speaking of the past, the experience of a first love, that lends meaning to the act of writing today. In Brazil, my country of origin, I lived a life of study, work, militancy and faith rooted in my own body, my own being in the world - a Black, Brazilian, Latin American woman. Awareness of my body bred consciousness of the reality experienced by black Brazilian and Latin American women and men. This reality was, and still is, marked by poverty, sexism, racism, oppressive socio-political and economic structures that have dogged the life of the people in the Americas for 500 years, since the colonial invasion.

Awareness of belonging to a community made up of Black brothers and sisters also led to consciousness and solidarity vis-à-vis other brothers and sisters who also experience the same oppressive reality, or worse : the Indigenous Peoples of Brazil and Latin America. Experience and awareness of these realities, in particular, shape my view of the ecumenical movement.

This is how this first love for the struggle of my Black and Indigenous brothers and sisters brought me into contact with the former WCC Programme to Combat Racism. A few years later, I found myself in Geneva, in Unit III, in Ecumenical Action on Racism and Eco-Justice.

The reflections set down in this paper have real meaning only because they are linked to a cause : the daily struggles of the poor for a different, just, fraternal society.

The Programme Unit on Justice, Peace and Creation " is called to reflect the vision of the conciliar process, Justice, Peace and the Integrity of Creation as expressed in the ten affirmations and four covenants (concerning environment, external debts, militarization and racism) adopted at the World Convocation on Justice and Peace and Integrity of Creation in Seoul, Korea, in March 1990. The mandate given the Unit spells out its basic functions in six separate points which cover many areas of activity.

One image seems compatible with all the Unit's work : the image of a whole made up of many inter-related circles. An entity comprises different parts - spheres - that are interwoven as distinct from superimposed or merged. Main-taining a whole doubtless calls for flexibility, coordination, dynamic team work, cooperation among the different participants in these spheres.

Issues like justice for women and racial justice, for example, should not have as sole advocates the men and women whose sphere of work is directly related thereto. Programmes should be carried out on an inter-disciplinary basis, fostering a more integrated, comprehensive view of the whole.

> We cannot separate our concern for justice from peace, our concern for economic ethics from ecological ethics. We cannot separate racism and exploitation in one part of the world from the power politics of another. We cannot separate our personal life-styles from our social and religious commitments. We cannot separate the local from the global. With a worldwide perspective, we are enabled to see the world afresh. Coming together from the whole inhabited earth, we enable one another to develop a holistic vision.

However, while inter-relating the Unit's different fields of work, we must preserve integrity, avoid duplication and foster coordination. One must carefully assess the possibilities of collaboration between programmes since the scope of the WCC's spheres of work is linked to the micro and macro dimension of ecumenism. People charged with carrying out this integrated work must not become submerged in the maze of relationships, unable to carry out relevant action in practice. This practice of inter-linking the various spheres of work should always foster stimulating, creative experiences, encourage more efficient praxis closer in line with Justice, Peace and Integrity of Creation and the people's struggles on a local level.

A vision of two spheres inter-related with other spheres

1. Women Under Racism (WUR) : this programme is primarily linked to programmatic content relating to racism. The programme on Women Under Racism" was established to address in a holistic manner the triple oppression women of colour experience : class, gender, racism or casteism. Women in situations of racial oppression find that their particular and unique concerns are not adequately addressed in movements for women's rights.[4]

Notwithstanding, all women belong to a global sisterhood. There are many

ɔmmon issues in the fight for women's ghts, even in different contexts and alities. And it is on the basis of this alization that the WUR programme and e Women's Programme are inter-related.

WUR and Justice for Women : the lobal Gathering of Women Under acism will be jointly organized by the Vomen Under Racism programme and e Women's Team. The WUR Global athering will be a major contribution to e Decade of the Churches in Solidarity ith Women and a response to the call of e Canberra Assembly to fully corporate WUR in the Decade activities.

ıe Women Under Racism programme tends in the near future to make an in-ɛpth study of the issue of children of ɔlour. This will also constitute another ɔhere inter-linking WUR and the Vomen's Team. A serious example of the ality experienced by many children is e extermination of boys and girls in razil. It is also common knowledge that ost of the children killed are black. As any of those murdered are adolescents ıd young people, the inclusion of this sue in the Unit III programme might also ll for the participation of the Youth eam.

ıe Women Under Racism programme is osely related to other areas of the Unit's ork, namely :

WUR and Economic Justice : more eneral, global studies have been carried ıt to show how existing economic ructures perpetuate inequalities between en and women and how, in particular, omen in the so-called "Third World" rry the burden of poverty born of unfair onomic relations between the North and e South. However, it is necessary to lve deeper into the relationship between e economic issue and the so-called "new ternational economic order" particularly it affects women of colour. Such an in-ɛpth study of the matter might prove lightening for the Women Under acism programme;

WUR and Eco-Justice : it is no secret at the poor people throughout the world ffer most from the lack of basic public alth. One example is the absence of ped water and sewers in the periphery. pen sewers are the cause of many ills nong those living in these areas, rticularly the children. Another ample is open rubbish dumps, which ıdermine health. Yet for many men and omen, they have become a means of rvival since they provide tins, uminium, iron, etc., which the poor can en sell. Environmental issues should so be tackled from this angle for they kewise reflect the fight against racism ıce most of the people affected by the ɔove-mentioned examples are men and omen of colour.

2. Indigenous Peoples and Land Rights (IPLR) : this programme comes within the area of Eco-Justice in the Unit's new structure. It is intimately bound up with racial justice, the area to which it was formerly linked prior to restructuring. It is worth stressing that a great deal of the basic working experience acquired in this area and the visibility of this topic within the WCC springs from the work of the Ecumenical Action on Racism Team. However, one of the key issues is understanding that the discrimination from which the Indigenous peoples suffer is also a clear expression of racist ideology and practice.

Eco-Justice seeks to continue and strengthen work relevant to Indigenous Peoples and Land Rights. The WCC Conference "Searching for the new heaven and the new earth : an ecumenical response to the earth summit" in June in Rio de Janeiro, Brazil, will also include Indigenous Peoples among the participants. It will address issues of interest to the Indigenous Peoples, and establish a relationship with the question of racial justice.

In 1992, the world's attention will focus on the issues of cultural integrity and land rights raised by the Indigenous Peoples of North and South America, reminding the churches and world community of the need for a new reading of history from the perspective of the Indigenous Peoples and the need for our active solidarity in their insistence on justice. [5]

- IPLR and Human Rights : issues linked to Indigenous Peoples are intimately bound up with human rights. Team work has been done by staff from Ecumenical Action on Racism, Eco-Justice and Human Rights, especially during the UN Human Rights Committee where the WCC has played an advocacy role on issues related to the Indigenous Peoples of countries like Guatemala, Peru, Sri Lanka, East Timor, India (especially the Dalit People), etc.

Similar work has been done in connection with the meeting of the Working Group on Indigenous Populations, part of the UN Human Rights sub-committee, which takes place every year in July.

Given the experience acquired at various times in the WCC's ecumenical existence like the Darwin Consultation, San Antonio Encounter and the Seventh Assembly at Canberra, INDIGENOUS Peoples from different parts of the world have raised their voices to defend their causes. The recommendations that emerged from these different ecumenical encounters are clear. It is of fundamental importance for work in this area to continue and for issues identified by the Indigenous Peoples themselves to be aired and concrete action taken. Some of these issues are: international recognition of their sovereignty, self-determination, traditional religious practices and land rights. The viewpoints of the Indigenous Peoples deserve special attention in ecumenical theological reflection and the development of a theology of creation. It is extremely important that such recommendations are being followed and that Indigenous Peoples and Land Rights are being given greater visibility in the WCC and Unit III, in particular through the presence of an Indigenous person to head its work.

Conclusion

The concerns of Unit III,together with the women and men working in it, embody service and prophetic action. This is why I think the work must be viewed in the light of these two vocations, on different levels:

- at the level of the churches in carrying out their commitment to the Gospel of Jesus Christ, Life of the World, helping them increasingly to act in solidarity with movements and to fight alongside them;

- together with local movements, developing and maintaining relations with the various groups involved in the struggle for justice, keeping the ties with networks in the different regions strong and present. These movements are part of the ecumenical panorama and have joined the WCC struggle on many issues of common concern.

The ecumenical movement is today a complex and rich reality composed not only of official church organizations, but also of these many movements devoted to the search for peace, the affirmation of dignity of women, the defense of human rights, the struggle against apartheid and the struggle for health in the face of disease.

I therefore believe it is necessary to seek and develop in-house strategies that promote intense and on-going relationships with these other spheres closely bound up with our work, namely the struggles of our fellow men and women in their daily life and the fight at the grassroots level. The work carried out here needs the energy, vitality and stimulus of the social movements. These factors will largely ensure that we do not lose sight of the vision underpinning our change-oriented praxis.

Marilia Schüller is a staff member of the team on Ecumenical Action on Racism, Unit III.

JUSTICE, PEACE AND CREATION: A YOUTH PERSPECTIVE

by Anu Talvivaara

The nice words in the title are not just words. Youth is indeed in the middle of JPIC whether we want it or not.

Let us begin this guided tour to the World of Youth and JPIC by Maria Josefa Hernandez from El Salvador. In her article "The Church and Social Change: What Young People Think" she touches some of the very basic questions of JPIC:

"What choices shall I make in the situation of armed conflict? How can I make the peace of God a reality in the midst of torture or death? Many answers can be given to these concerns: everyone is involved and it is not a simple thing to take decisions and actually to do things. This makes us reflect on the Lamentation of the Prophet Jeremiah, where he says "Should women eat their offspring, the children of their tender care? Should priest and prophet be slain in the sanctuary of the Lord?"

Christ gave us the best example of how to live, and we must respond in a direct way to the socio-economic, political and religious situation of our people. The social changes are manifold and are happening all the time, with disastrous results: more orphans, more widows, hundreds of disabled young people, and more forced military recruitment, with children removed from the schools and taken off the buses to be trained to kill even against their will.

The cost of basic foodstuff is rising, taxes and unemployment are on the increase, but even so we can hear more clearly the call of the Spirit of God to seek unity, peace and reconciliation in creating a new society.

The cries of the people are despairing and violence is the fate of our youth. But ... how can we work for non-violence, make peace?"

The very same concern, the thirst for peace with justice, is raised from another part of the world. Priyanka Mendis from Sri Lanka states following in her article "The Future of the Ecumenical Youth Movement in Sri Lanka and Asia":

"The past decade has seen the rise of minority groups and Indigenous people's movements for self-determination. The violent repression of these movements has led to the evolution of an armed struggle. In Sri Lanka this conflict has led to civil war. The fighting between the militant groups and the government security forces have rendered 1 million (out of the population of 16 million) internal refugees. The situation is aggravated by the authoritarian nature of the militant movements themselves and the quest for supremacy over other militant factions struggling to achieve the same goal of power and the destruction of political institutions.

WCC photo

Church youth groups in various denominations remain an important force - for it is from among them that young Christians emerge to participate in ecumenical witness in Asia. However, the denominational praxis is an obstacle preventing young people from coming together - we therefore need to challenge the denominational hierarchies to move further in building unity and cooperation, while we ourselves should as young people take the initiative - transcending divisive denominational practices. The role of National Councils needs to b affirmed. They should facilita ecumenical initiatives of young people."

Also Heeni Jenkins from Aotearoa-Ne Zealand describes in a very concrete wa the strong concerns for JPIC in her artic "An Insight Into Creation":

"We find it unthinkable that humankin should exploit and desecrate and spoil ou lands. We find it lunatic that humankin seemingly in search of tranquillity an peace invades the atmosphere with nois helicopters and buzzes like angry wasp about the sacred heads of our snow capped mountains. How horrible a multi-storied high rise buildings whic reach into the sky, casting deep shadow on the bosom of Papatuanuku, making h

urface look inhospitable? It's no wonder nat so many of the world's cities become 10 go' areas after dark.

Tangaroa", the name we give to God's uardian of the seas must look in ewilderment upon the scale of greed and elfishness that characterizes the plunder nd pollution of the ocean. What madness s it that drives people to abuse, eat, drink, nhale, ingest and consume the gifts of God in seemingly endless orgy of self-lestruction?

t is so natural and an integral part of Maori's spiritual and cultural attitude to reat God's creation with respect. Within Maori culture, i.e., the way we live, we iave this sense of unity with creation. We dentify every hill, mountain, valley, tream, lake and river by name. It is not nerely an act of power. It is more mportantly the placing of natural features vith the hearts and lives of our very existence. We call ourselves "Tangata Whenua" which literally means "people of he land".

Let's continue the tour by listening what he youth attending Youth Forum preceding the World Convocation on PIC, March 1-13, 1990, in Seoul, Korea aid in their statement:

'We do not offer beautiful words for the PIC document. We have already offered ives to the struggles for justice, peace and he integrity of creation. Remember Kwangju, Korea, in May 1980: 2000 young people died. Palestine of the ntifada: 850 young people died. Burma 1988: 8000 died. Tianamien Square, Peking, China, June 1989: a thousand died. Rumania, December 1989 with 7000 dead. Remember Chile, South Africa, Sri Lanka, East Germany, Lebanon, El Salvador, Philippines, Nicaragua, Sudan, Argentina and so many more. Remember the countless wars, the disappearances, the senseless suffering. This we were a part of long before JPIC was a programme, a document, a committee. Let us talk of the commitment of youth to our sisters and brothers in struggle and change, in evangelisation of the whole creation.

We do not find our only hope in this Convoca-tion, but in the movements, the churches, the places where we live JPIC.

But still this is an opportunity for us. At our Youth Forum, on March 4, 1990, we marched together to the US base, Camp Jackson, protesting all foreign military presence in this peninsula, and the actions of the United States that prolong the division between the North and the South."

In a Covenant of Youth for Justice, Peace and the Integrity of Creation they continued:

"We shall inherit the earth, and as young people around the world, militarisation, economic crisis and the destruction of the creation leave us facing great danger and great injustice.

We have another inheritance: those before us who have struggled for a better world where justice, peace and the integrity of creation is promoted. They have given their lives for justice, for peace and against the forces of death. As the wicked and the oppressors claim, God is not concerned with the deeds of destruction, these, our forebears in struggle, have witnessed to the reality of God present in acts for justice, peace and the creation.

Our participation in struggles takes place in our time and place. We stand on our own ground, and at the threshold of a new epoch. One world, and one way of seeing things crumbles; the power to make something new suffuses every day. Our experiences, fresh in this time of change, yet tempered by our experience, are a unique starting point for building our common future.

We have emphasised that our presence and our opportunity to share in the quest for covenants for justice, peace and integrity of creation does not reflect our only participation in "JPC". The coming months, the coming years, are a critical phase for young people to build our solidarity in struggles, and our insights for change."

What else should or could I share with you in order to prove my statement in the beginning true; that the youth is indeed in the middle of JPIC. Another story? Statistics of deaths? Reports of actions groups? I hope there is no need to do that.

Nevertheless, I still want to share with you something which really made me think of this world - a poem written by Jumbe Ngoma from Zambia:

WHY WILL WE GROW OLD

Dear Ma
Here I am
Alone in this crowd
Away from home
Everybody is talking
About answers and questions
I still find no solutions
War
My throat chokes with stench from unburied bodies

Poverty
How can I forget those big stomachs
Heavily placed on thin feeble legs

But Ma
I met a Hungarian
She spoke of "rising from a wheelchair"
I met a Palestinian
With no gun in his hands
A South African
With an unclenched fist
A European with a smile so real
An American with no patronage
The laughter filled my heart with warmth

Here I am
In communion with life
A call to share
Why will they grow old Ma
To prejudice
To hate
To kill
Why will they grow old

EGGYS

ECUMENICAL GLOBAL GATHERING OF YOUTH AND STUDENTS

In Amsterdam, Netherlands, 1939 the First World Conference of Christian Youth was held on the eve of the Second World War. Seven years later the Second Conference was organized in Oslo, Norway, and in 1952 the Third in Kottayam, Kerala, India. At these three events issues such as peace and social justice were central to Christian youth and students' concerns.

In the story of the modern ecumenical movement these three meetings are part of a history of common testimony continued when Christian youth and students came together to forge a new vision of the Church's life and mission in society. This history did not end at Kottayam 1952. Since then young people from different ecumenical organizations have worked together in many instances at both national and regional level.

A new area of cooperation began in 1988 when six ecumenical youth and student organizations came together in Bossey, Switzerland at Pentecost at the invitation of the WCC Sub-Unit on Youth. This Ecumenical Youth Consultation was a significant event in the life of the movements, resulting in a declaration to deepen and strengthen the common ecumenical witness.

This commitment is today popularly known as EGGYS - Ecumenical Global Gathering of Youth and Students. In addition to the "original" six partner organizations, the coalition has been expanded to include other Christian youth networks such as the Lutheran World Federation, SYNDESMOS-The World Fellowship of Orthodox Youth, World Alliance of Reformed Churches, World Methodist Council and International Young Catholic Workers. EGGYS is a process to seek a new and creative framework for cooperation. EGGYS builds on the existing cooperation between youth and students organizations, and bases cooperation in the local action and initiatives of youth and students. Mostly, EGGYS is an opportunity to revitalise the ministry of youth and students.

The EGGYS Gathering which will be held in July 1993 in Brazil will be a result of a five-year process realised on regional, national and local levels. National Committees to support the work have been established in different parts of the world and regional processes have begun.

In April 1990, the EGGYS Planning Committee defined three broad areas as frameworks for the thematic work around EGGYS -Faith, Struggles for Justice & Peace, and Ecumenical Praxis. Special Working Groups with representatives of all partners will begin their work in order to compile and produce resource materials for the use of the networks and for the Gathering in 1993. Themes are Bible Study and Liturgy; Women's Issues; Environment and Development; Economics, Society and Alternative Models; Rights of People and Democracy; Vocation, Purpose and Identity; and Education for Life.

The ecumenical youth and students networks are dynamic and changing. Many of the actors in the EGGYS process until 1993 will not be the ones in the period to come after. This kind of transition is the healthy reality of youth and students work and ministry. EGGYS partners have committed themselves to a process seeking a new vision for the ecumenical collaboration. Future collaboration cannot be described before the youth and students involved in the process have worked through their process of cooperation. EGGYS is a framework to empower youth and students in their search for the way ahead. The process will seek insights, questions and energy towards the future beyond 1993.

by Anu Talvivaara, is staff member of the Youth Team, Unit III. ❑

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A PRAYER

LORD.
I came to the dance.
Dazed by its splendour
mesmerized by the dancer.
Uplifted, humbled and crushed
LORD,
I stayed with the dance.

In awe and in fear
I sat still, captivated.
The first in his eyes
the beat of the drums
he stamped - he thundered
he roared
spitting out fire
Destroying, consuming, Destroying
by his presence, by his dance
the demons, the demons, many
demons.
But Lord, I stayed with the dance.

Petrified
Fighting back the bile
I stayed with the dance.
And then,
As if satiated
by the destruction
the dancer emerged
A new Avatar.
Loving, caressing, serene
Graceful - Ah! so graceful
creating with every
flick of her fingers
The embodiment of love
drawing one and all to her bosom
Caressing, Nurturing, Caring
And I swayed to her rhythm
Engulfed by her love.

Soothed by the calm
lost in wonder and in praise
I felt a nudge
It was the dancer
beckoning, beckoning
beckoning me to join in the dance.
As if in a dream
One hesitant foot followed the other
faltering at first
Confident with each subsequent step.
But move I did
for choice I had none.

With the beat of the drum
the scales fell off.
My entire being awakened.
Moving in a frenzy
Keeping pace with the dancer

For it was then that I realized
the rythm
the dancer
and the dance
Were you Lord.
The Creator and Creation
merging as one
Inviting me to the Dance

BEHOLD I MAKE ALL THING NEW.

David Selvaraj
Bangalore, India

LATIN AMERICAN WOMEN - A HISTORY OF REBELLION

by Ofelia Ortega

Introduction

I come from an island in the Caribbean, Cuba, where the native population was destroyed by the impact of colonization and conquest. In a little over fifty years the 500,000 native inhabitants (Guanatabeyes, Siboneyes and Taínos) who peopled our land were replaced by as many heads of cattle.[1]

The 'invaders' organized a system of exploitation[2] based on the 'encomiendas' - concessions which granted land and its inhabitants to the conquerors. This system produced one of the biggest genocides in history. It is enough to say that at the time of the discovery, the Indian population of America numbered some 80 million and by the end of the 16th century their numbers were down to 10 million.

How difficult it was for us in Cuba when we tried to 'reconstitute' that part of our history! The culture had been totally wiped out!

Our craftsmen created 'Indian villages'[3] where we tried to imagine how the people who inhabited our land lived and loved, what they ate, the games they played.

And after that first genocide, the first African slaves, captured in the Moorish wars of reconquest, were brought to Cuba by some of the early colonizers.

When we talk about these 500 years and the brutal nature of the invasion, we must not forget this 'trade' in African labour; a hateful trade - inhuman and degrading alike for those who were bought and sold and for those who bought and sold them. Spain and Portugal were not the only ones engaged in this trade. The English, the Dutch and other Europeans were also there, most of them Protestant by confession. They were European merchants, much more inclined to discriminate than to mingle in any of the lands they conquered and colonized. So the Africans were taken by force to a new world, as slaves. Their freedom, their cultural values, languages and traditions, their forms of socio-political and economic organization and their rights were disregarded.

Many centuries later their freedom was restored, but it was not real freedom for it did not give them back their cultural identity, nor their dignity as a people, nor the means and opportunity to live in decent conditions and to make their own history.

"La larga marcha de las casas" Lima 1974, by J.B. Lassègue. Centro de Estudios y Publicaciones Lima, Peru.

And within this general process of conquest, the women of the dominated peoples suffered most.

I. What it Means to be a Woman in a Conquered and Colonized Continent[4]

Sexual Oppression

In his book "La conquista de America: El problema del otro" (The Conquest of America - The Problem of the Other), Tzvelan Todorov speaks of how the 'I' discovers the other and stresses that Columbus discovered America but not the 'Americans'.[5]

Yet even though this denial of the other as a person, as an active agent in history was general, the situation of the Indigenous woman was sadder still because "being Indian and a woman they were classed at the same level as cattle".[6]

In addition to the spoliation endured by their people as a whole, Indigenous women suffered violation of their personal integrity through sexual abuse. The colonizers treated the Indigenous women as 'sexual objects', as 'bodies' which belonged to them by right as the overlords. As Enrique Dussell has said: "The Amerindian woman, the mother of Latin America, was oppressed and that in a quite specific way: the Spaniards who came were almost always men on their own; the woman of America was not the Spanish woman but the Indian woman who lived with a Spaniard and produced the mestizos who are the people of Latin America. Little or nothing has ever been written about that woman. It was she who bore the brunt of the dominant power of the European conqueror".[7] But at the same time we must always remember that in this situation of oppression to which they were condemned women reacted dynamically and showed unfailing ability to rebel against it. Official history has generally passed over that struggle in silence in our continent, as elsewhere. That is why it is important to do something to help bring it to light.

The stereotype picture of women presented in 'colonial literature' shows them as timid, servile and passive. But if we read history from the standpoint of women who were poor and oppressed, we come to realize the 'culture of resistance' which Indian women cultivated in face of the aggressors.

The Indigenous women of the colonial period endured their oppression as part of a people devastated by the colonial power. Their rebellion is reflected in the many Indigenous uprisings which attempted to overthrow the colonial rule.

In a number of places today we are starting to collect the oral history and the popular traditions, and with them the names of the courageous women who joined in the struggle during these rebellions.[8] In 1760, the brave chief Tupac Amaru was accompanied by Micaela Bastides and her band of women guerilla fighters, who were the life and soul of the rearguard. On 4 April 1781, Micaela was imprisoned in Cuzco, together with her husband, their three children and other relatives and together they endured with fortitude the torture to which they were subjected. Bound hand and foot, she was taken to the scaffold on 18 May 1781. Today Micaela has been declared the Mother of the Peruvian people.

We also know other names, such as Ana de Tarma (in the rebellion of Juan Santos Atahualpa in 1752); María Gregoria (Huarochirí in 1750); Juana Moreno (Huanaco in 1777); Tomasa Condemayta (in the rebellion of Túpac Amaru in 1789) and María Parado de Bellido (Congallo, 1824)[9]. In Bolivia, which was then known as Alto Peru, the names remembered are those of Bertolina Sisa and Gregoria Apaza, who fought alongside Túpac Catari in 1781. Also remembered are 'la abuela' (grandmother) who led a rebellion against Goneyeche, commander in chief of the Spanish army in 1781 and Juana Azurduy, nicknamed 'la aguila de las batallas' (eagle of the battles). In Colombia we find important references to a woman leader, chief Gaitana, and Manuela Beltrán (Santander, 1781) who took part in uprisings during the colonial period. When Spain was invaded by the French in the 19th century, uprisings began in various places in America and women became increasingly involved as heroines in the struggle for independence. In Argentina, Micaela Guemes, 'la guerrillera de Santa' joined the citizens' militia. In Colombia, Policarpa Salvatierra was one of the first women to join the struggle. Another Chilean woman, María Cornelia Olivares did not hesitate to show her burning patriotism in public, as did Mariquita Sánchez, Javiera Carreras, Andrea Bellido, Remedios Escalada de San Martin and many others.

But beyond the names, the important thing is women's involvement in the struggle against 'the invader' - all the women who suffered in silence and continued to resist without ever being mentioned in the pages of history. From Gioconda Belli we have this piece of literature which records a woman's witness from the time of the Indigenous uprising in Nicaragua.[10]

> "I got news from the women of Teguzigalpa. They had decided not to sleep with their husbands any more. They did not want to give birth to slaves for the Spaniards....I turned away before his lips could persuade me. I said: No, Yarince, no. And then I said 'No' again and told him about the women of Teguzgalpa, of my tribe: we did not want children for the estates, children to build their boats, children to die torn apart by dogs if they were brave warriors...we refuse to give life, to procreate, to let the seeds germinate".

How aware were these women of specifically sexual oppression and how much did they differentiate one form of oppression from the other? We cannot answer that question, but we can say that women, and Indian women in particular, played an active part in the resistance during the colonial period.

We also have to note the importance of the cultural and racial component in forging the identity of the Latin American woman in the quest for liberation. This is an important factor - not only at the time of the break with the colonial power but also today in our continent.

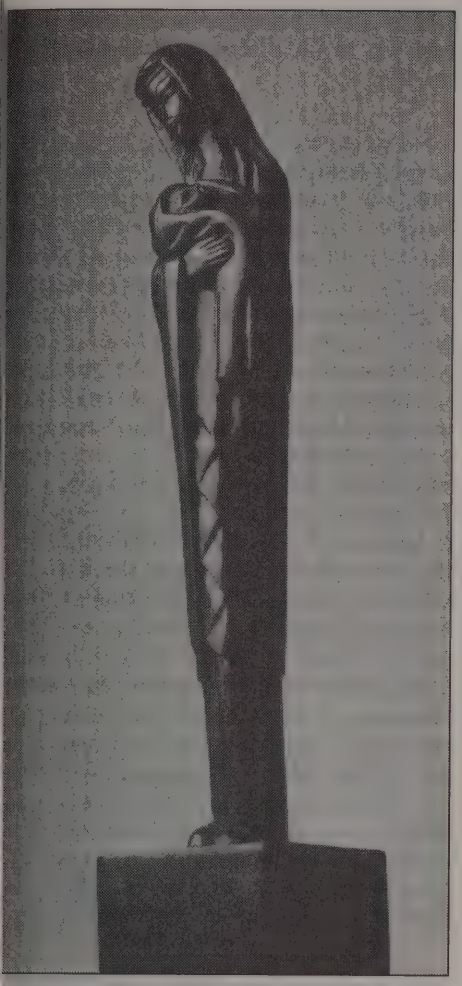
The Black or Indian Latin American woman suffers oppression on three counts: class, race and sex.

Obviously, the racial question is complicated by the presence of Black migrants brought to our lands during the colonial period. They are still a significant presence in various regions of America today. So the fact of being Indian, Black, mestiza or White is a fundamental element in our identity as Latin American women. It is important to recognize this diversity and the (racial, social and economic) differences it implies in order to understand the different aspects of our oppression and also the challenges facing us in our struggle for liberation, begun in colonial times and still continuing today. The conquest and colonization also introduced patriarchal elements deriving from western and eastern cultures which were transmitted along with the Christian message. If we speak of a 'new evangelization' today, we shall have to make a determined assault on this patriarchal, hierarchical system governed by male-dominated ideas which even today subject Latin American women to sexist patterns of oppression. There are clear indications that the morality and customs imposed on us 'in the name of the Gospel' by the representatives of the church introduced new forms of subjection of women in comparison to earlier cultural patterns.

Religious and Cultural Oppression

Because of the Reformed tradition in which I grew up from my earliest years it has been difficult for me as a woman pastor to enter into the life and culture of my people in Cuba. I do not think this has been just my experience in the Presbyterian Church of Cuba - I think it applies to other churches as well (including the Cuban Roman Catholic Church).

WCC photo: Peter Williams



WCC photo

As Idrish Hamid, a Caribbean theologian, has said:

> "The main theological emphasis in the Caribbean has been the theology imposed by one side and imitated by the other. God is a foreign god. The theology is western theology, the form of government and the disciplinary laws are imported products. God is a god foreign to our people.
>
> In the religious imagination of our people he is a foreigner, even the categories of our religious experiences are imports which do not reflect our native cultural experiences. We experience God as an outsider"[11].

Nonetheless, it is interesting to see how the people have little by little created, recreated and recovered the religious symbolism from which they draw help and support in developing the 'culture of resistance' which enables them to survive in situations of oppression and marginalization.

A few years ago I was invited to a baptismal ceremony in the parish of the Virgin of Regla', in one of the poor areas of Havana. Regla is a 'Black' and 'mestizo' district where the main religion of the people is a superstitious devotion to the saints. The chapel was full. The face of the 'Black virgin' could be seen, adorned and embellished by the people. Families filled the pews, one family to each pew - boys and girls, parents, aunts and uncles, brothers and sisters, grandparents and before my astonished eyes I saw what we would call a 'family baptism'. The whole family consecrating itself to...what? The virgin? The Church? The saints? It was difficult to tell, but it was a communal, tribal ceremony such as I had never seen in our Reformed churches. Did the priest understand what was happening there? Was he aware of the worship of that Black, mestiza virgin among the people? What relation is there between that Mary and the Mary brought to us by the missionaries and the conquistadors? Christopher Columbus carried images of Jesus and Mary on his banners, he gave the second island he discovered the name of Conception and on his second voyage he erected the first church to be built in America on the island of Santo Domingo, consecrating it to Jesus Christ and his most holy Mother. Hernán Cortés also wore on his chest a gold chain with the image of our Lady, the Virgin Mary with her beautiful son in her arms.

But the Mary of the Gospels was transformed into 'María Conquistadora' (Mary the Conqueror) by the colonizers. As Antonio González Dorado points out, "the name is highly significant, because it demonstrated that the Virgin was qualitatively an integral part of the Spanish enterprise in the newly discovered territories - an enterprise of conquest, in the medieval Spanish tradition of the reconquest, which the missionaries tried to soften by calling it a spiritual conquest"[12].

The Mary of the people is not the Mary of the conquerors but the Mary who is free and who sets others free. The 'religious oppression' brought by the colonization and the conquest found 'symbolic areas of freedom' closely linked to the 'apparitions of Mary' who took a different name in each one of the instances of revelation adopted by different peoples in our region. The 'Virgen de la caridad' in Cuba, a saving vision in the midst of the ocean where the figure of the outcast Black, the poor Spaniard and the hybrid mestizo, a trio representing the marginal cultures, are united in a single cultural identity. The Virgin of Guadeloupe who appeared to Juan Diego represents a whole cultural and religious symbolism regained by the people for the people. And it was to be an Indian, the symbol of the new Amerindian situation, who had the privilege to witness the appearances of the Virgin of Guadeloupe on the hill at Tepeyac, a place of worship in pre-Hispanic times and the starting point of the Christian faith in the mestizo world of Latin America. Juan Diego is a symbol of the poor and oppressed refusing to be destroyed by a dominant group.

As Virgil Elizondo has said, "to understand this event we must look at it not in our western categories of thinking but in terms of the system of communication of the 'Nahuatls' of that time"[13]. Music and flowers are an essential part of the vision. The virgin appears on the sacred hill of Tepeyec - one of the four places of sacrifice in Central America, the sanctuary of Tonantzín, the virgin Indian mother of the gods. Her garment was light red, the colour of the blood shed in the sacrifices, the colour of Huitzilpochtli - the god who gives and preserves life. The blood of the Indians had been shed on Mexican soil and had fertilized the mother earth and now once again the colour red appeared, the colour of the East - the direction in which the sun rises victorious after dying during the night. The predominant colour in the vision of the virgin is the blue-grey of the cloak, which is the real colour of the gods of the native people. It was also the colour of Ometéotl, the origin of all natural forces.

One of the prophecies made by native prophets and wise men was the appearance of stars on the cloak, ten years after the conquest, announcing the end of their civilization. Now the stars on the virgin's cloak announced the beginning of a new age. The virgin came of herself, she was not brought by the Spaniards. She came supported by heavenly creatures and the fact of her being brought by heavenly creatures represented the beginning of a new age. And round her waist she also wore the black girdle of motherhood. She has a son and she offers him to the new world.

But at the same time she asks that a temple be built. For the Indians the destruction of their temples was the end of their civilization. The request for the building of a temple indicated the search for a new way of life. One civilization was drawing to a close; but another was emerging from the mother earth, bringing blessing to the people. For them, flowers and music were the highest form of communication.

Popular religion can be alienating when it is used to justify and maintain the status quo, but it can be liberating when it is a source of unity and strength in the struggle for dignity.

Among the poor of the earth, history is preserved and kept alive in the collective memory of the people, in their songs and dances, poetry, art, legend - all these are fundamental elements in popular religiosity. For those who have power, history is something written down, but for those who have no power it is a living thing because their collective memory keeps on telling them that things are not as they should be. The powerful cannot destroy that memory because they don't understand it. In contrast to institutional religion this 'devoutness' is the people's area of freedom - one of the cultural codes which help to perpetuate a people's memory. As we reflect on the 500 years it is easy to forget this.

It is not surprising that in the history of Mexico there is no place for the tradition of Tepeyac. It is to be found only in the folklore and in the religious practice of the mass of the people.

Juan Diego's vision reminds us of the words of Paul VI in Marialis Cultus:

> "Mary was far from being a timidly submissive woman ...on the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of this world from their privileged positions...Mary does not disillusion the profound expectations of the men and women of our time but offers them the perfect model of the disciple...who works for that justice which sets free the oppressed"[14].

We know that Christianity was transmitted to America closely bound up with western, and also eastern, cultural heritage. So it was in a context of political and cultural violence that the Amerindian population came to know the Message. When we speak of the oppressive elements which religion and the church helped to introduce in the colonial process, we have to remember that the church institution and its ritual and theological forms cannot be detached from the cultural patterns of the age in which this process took place. Clearly, through its educational work, the church helped in particular to impose patterns of socialization and moral guidelines which did not aid people to a better understanding of the heart of the message, nor show them more clearly the liberation which the Gospel announces for all peoples and all individuals. "Male domination was reinforced by the power structure of the church and a profoundly patriarchal theology which set no value on the equality of God's children. We have to revise our traditional concepts of the role of women in society and envisage its organization in terms of the basic equality of the People of God. The proclamation of the Gospel to the poor and oppressed must constantly be open to hearing women's cry for emancipation"[15].

The women of Latin America were particularly affected by the new customs and precepts brought to our lands by the missionaries. These implied a change in the conception of the woman's role in society, her relations with her partner, her responsibility for transmitting a cultural heritage which the missionaries unfortunately interpreted for the most part as consisting of beliefs that were contrary to Christianity - idolatry to be rooted out and customs to be eradicated.

The Indoamerican women were able nonetheless to distinguish the Message from the cultural trappings surrounding it and created means of cultural resistance which incorporated central elements of the Gospel message while preserving many of their ancestral values. This was not an easy or linear process, but painstaking anthropological and historical work has shown that it existed. The discernment and insight of the poor women of the colonial period was also present in the thinking of those first figureheads in the struggle for women's liberation. Flora Tristán, Glorinda Matto de Turner, María Cano de Colombia and many others bore witness that the Christian message did not contradict their aspiration to liberation[16].

As regards the last twenty years, the presence of a church which has opted for the poor and which is actively committed to their priorities, suffering and struggles will be a factor that will contribute from inside the institutional structure to creating a liberating perspective besides transmitting the message.

Throughout their history of rebellion Latin American women have always been able to make the difference, they have understood that those who call for a passive attitude are those who seek to disrupt the harmony of justice and love which God always wants in the world.

Economic and Political Oppression

The indiscriminate slavery of the colonial regime caused the disruption of the native economy, and of native social and political life, not to mention a huge loss of life. The men were allocated to working the land, traditionally the woman's task, while the latter were sent into domestic service in the houses of the colonizers, where they became slaves and were exposed to all the sexual whims of the master[17].

The violence of the slave regime hit women hardest. The native women were snatched from their villages, from their husbands and children and handed over to the colonial enterprise as domestic slaves and unwilling partners in reproduction. Nonetheless, as Fernando Mires says, "the great majority of the historians of the conquest do not include the enforced allocation of women to the colonizers among the different forms of relationships existing under slavery. The very term 'allocation' seems to be reserved solely for the male workforce"[18]. As already indicated, by carrying out such practices the conquistadors destroyed the basis on which the native family and economic life was organized.

Mires mentions the following forms of allocation: a) those carried out by way of marriage, which made it easier to appropriate land; b) allocation of women for domestic service; c) allocation of women as 'gifts' to consolidate alliances between native chiefs and the Spaniards; d) allocation of women by force for productive purposes and for reproduction.

Mires's comment is highly significant for our discussion and analysis: "Patriarchy of the Muslim type, familiar to the Spaniards, was imposed in America alongside the Catholic-monogamous type of patriarchy. In practice the 'harem' was a semi-official institution, so much so that one chronicler spoke of the 'Paradise of Mohammed' established by the Spanish"[19].

While the advent of independence marked the beginning of another era in our continent, it did not break the cultural and economic dependence on other centres such as France, Britain and the United States and it took women almost a century (1850 - 1950) to gain recognition of our existence as members of society. Independence did not bring significant changes in the condition of the native peoples and women. The struggles for emancipation led by Indians were played down and although there was formal recognition of the part played by women in the patriotic struggle, their presence was quickly forgotten. If we look in broad outline at the experiences of the early decades of this century we may say that feminist demands were to follow two main lines: a) civil rights, chiefly the right to vote and b) the working conditions of the great mass of the people in a process of modernization which was dependent on capitalism based on mining and farm

exports - women themselves being part of this mass of workers.

The emergence in Latin America of military dictatorships based on the ideology of national security brings us to the Latin American political scene of the seventies and the struggle for human rights. First in Brazil, then in Argentina, Uruguay and Chile, repression, terror and torture, imprisonment and exile struck down a whole generation of political and trade-union leaders and militants. This repression affected women, whether as victims of persecution themselves or as relatives of those who were arrested or who disappeared or were killed. Vitale confirms as an eye witness that a "sociology of the daily life of the political prisoners - yet to be written - would reveal the thousand and one forms of resistance invented by Latin American women in the jails of the dictators"[20]. Women were particularly hard hit by the repression.

The women's movement for amnesty in Brazil; the committees of the families of missing detainees in Chile and - the most expressive symbol of all - the mothers of the Plaza de Mayo in Argentina are examples of organized resistance by women.

From the sixties onwards, but especially throughout the seventies our continent experienced the growth of a varied and important movement which we may generically call the people's movement. Women were present in it early in the seventies. In Bolivia the Housewives Committees were formed around the miners' trade union movement. Domitila Chungara was to be one of their most outstanding leaders. These committees played an important part in the opening up to democracy and mobilizing world opinion which led to the hunger strike called for by the Housewives at the end of 1977 and the beginning of 1978.

The massive presence of women in the neighbourhood associations in the poor areas of the large cities, their active involvement in land rights movements, their support for massive strikes by workers were to be areas in which women gained experience and increased awareness of their situation of poverty and sexual oppression.

But it was as they tried to find new strategies for survival and ways of coping with their poverty that, over the past ten years, the women of the people have gradually acquired an extremely valuable experience of organizing themselves, which holds great promise of liberation.

New dimensions like friendship, organized action for the defence of life, men and women aspiring together to build a new society, recognizing the value of the contribution each individual can make - these are elements of ferment in the life of women's organizations among the people today.

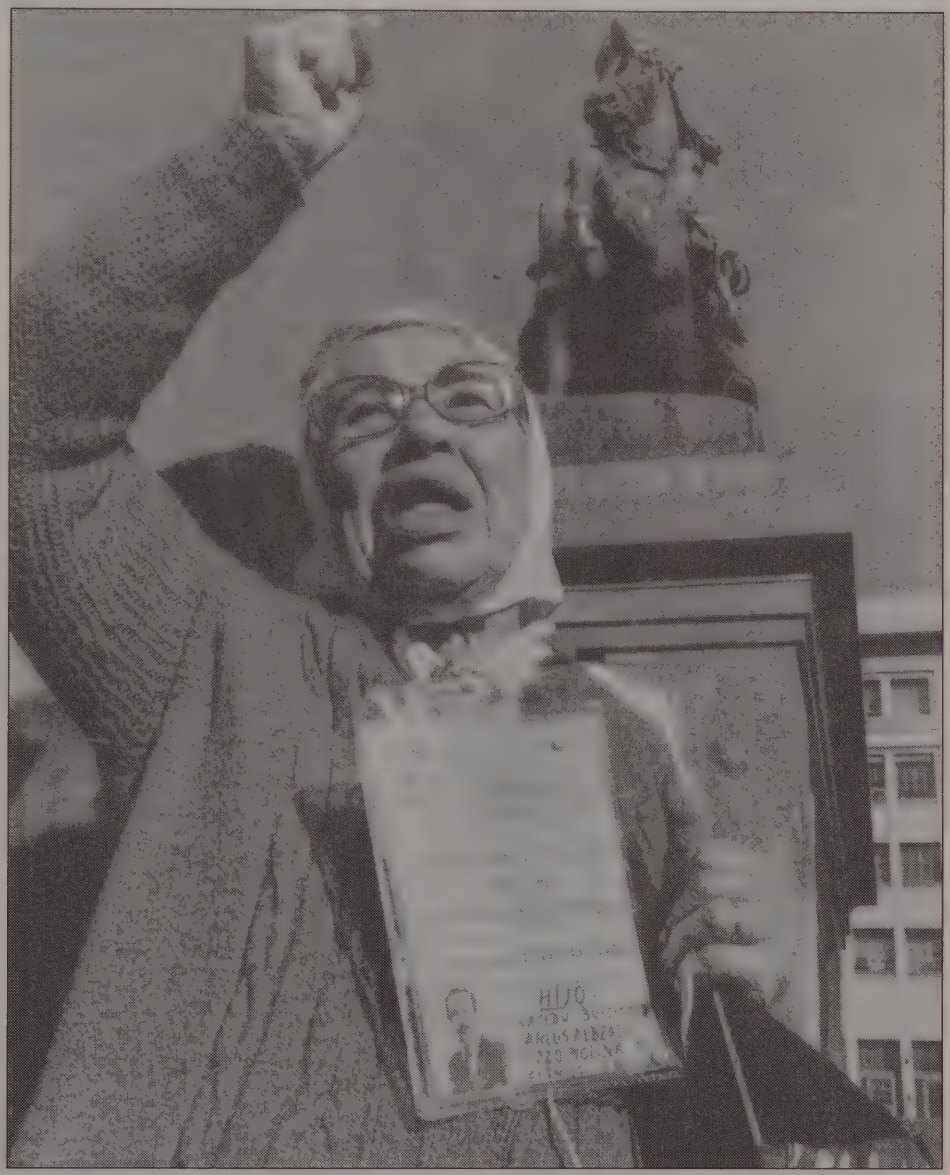
The active role the women of Latin America have been learning to play in the last ten years is a fact which will undoubtedly bring tremendous enrichment to our history as a people, and our ability to kindle the hope of a new life full of joy and freedom in these lands so weighed down by poverty, violence and death.

Conclusion

As the theologian Elsa Támez has put it, using a poetic image: "There is great news for the men and women of Latin America and the Caribbean: Iztaccihuatl has stirred a foot, opened her eyes and cried out. Iztaccihuatl, the sleeping woman, is awakening, and Popocatepetl, the young Aztec warrior, standing proudly next to her, is looking at her in fear and hope.

In Nahuatl, the language of the Aztecs, Iztaccihuatl means 'sleeping woman'. This is the name given to one of Mexico's volcanoes because it is shaped like a beautiful sleeping woman; the eternal snows cover her breasts and the lower half of her body like a cloak. Popocatepetl is her lover, a high imposing volcano standing upright as though always ready for war. The eternal snows have cast a mantle around his throat as though to stop him from ever lying down or bending to embrace Iztaccihuatl.

I imagine that Iztaccihuatl doesn't want to sleep for ever, she wants to be awake and alert like her lover Popocatepetl. Iztaccihuatl wants to shake herself free of the accursed eternal snow weighing on her breasts and body - like eternal chains



WCC photo: Peter Williams

preventing her milk and the fruit of her womb from emerging.

Iztaccihuatl wants to have a daughter or a son, she wants to bear life, but the snows will not let her and they do not let Popocatepetl come down to her. Besides, her eyelids heavy with sleep make the task of living difficult for her. But Iztaccihuatl has stirred, and that is the great news in Latin America. She has moved a foot and a hand, opened her eyes and cried out: I am awake! Iztaccihuatl's blood is flowing, her life-giving breath can be felt: the eternal snows covering her breasts and her body are beginning to melt. Iztaccihuatl is awakening to life, ready to bear life and Popocatepetl, surprised, is beginning to shake off the mantle of white that covers his shoulders.

And just as everyone trembles when a volcano roars, so they should also tremble when women begin to stir because they shake the columns which support the apparently eternal chains of oppression, the structures of death which deny life"[21].

Women are awake and we intend to stay awake - as the testimonies of Latin American women show.

These women, awakened to consciousness like many of their male companions, are struggling for life and so fulfilling the vocation to which all human beings are called.

Ofelia Ortega is associate convenor of Unit I, Unity and Renewal

Translated from the Spanish Language Service, WCC ❑

Taller de Gráfica Colectivo, México

NOTES

1. Enrique Dussel. Historia General de la Iglesia en América Latina: Introducción General, vol. I/1. Salamanca, Sígueme, 1983, p. 225.
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3. Studies made in Cuba by Jacobo Guiribitey Alcalde, "V Centenario: Conversión y Etica", pamphlet published by ASEL, Havana, 1992; and by Olga Madam Rey and Raúl Gómez Treto "A mulher pobre na historia da Igreja em Cuba" in the book A mulher pobre na historia da Igreja em Latinoamericana. Sao Paulo, Paulinas, 1984, pp. 163-185.
4. Carmen Lora. "Mujer Latinoamericana" in Aportes para una teología desde la mujer. Maria Pilar Aquiño (ed.). Madrid, Biblia y Fe, 1988, p.20.
5. Tzvetan Todorov. La Conquista de America: el problema del otro. Mexico, Siglo XXI, 1989, 2nd ed., p. 13.
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8. Ofelia Ortega. "La mujer cubana, su papel revolucionario y su lucha por la liberación en el seno de la Revolución y en la Iglesia" in Mujer Latinoamericana y Teología. Mexico, Mujeres para el dialogo, 1979, pp. 50-58.
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10. Gioconda Belli. "Porque aún lloramos" in 1492-1992: La mujer interminable conquista. Mexico, Planeta, 1990, p. 61.
11. Idrish Hamid (ed.). Troubling of the Waters. Trinidad, CCC, 1973, p. 17.
12. Antonio Gonzàlez Dorado. De María Conquistadora a María Liberadora. Santander, Sal Terrae, 1988, p. 49.
13. Virgil Elizondo. "Our Lady of Guadalupe as a cultural symbol: the power of the powerless", in Concilium 102 (1977/2).
14. Vilma Moreira da Silva. "La mujer en la teología: reflexión bíblico-teologíca" in Mujer latinoamericana. Iglesia y Teología, Mexico, 1979, pp. 155-156.
15. Response to Guidelines for Consultation for the 1V General Conference of the Latin American Bishops. Mimeographed material from the collective of theologians and pastoral workers in Latin America.
16. Carmen Lora, op. cit., p.42.
17. José Oscar Beozzo. "A mulher indigena e a Igreja na situaçao do Brasil Colonial" in A mulher pobre na histora da Igreja Latinoamericana, p. 79.
18. Fernando Mires. En nombre de la cruz. Costa Rica, DEI, 1989, p.93.
19. Ibid., p. 95
20. Luis Vitale. Historia y sociología de la mujer latinoamericana. Barcelona, Fontamara, 1981.
21. Elsa Támez. "La mujer y la vida: la mujer y el varón llamados a la vida" in La mujer taller de la vida: constructadora de la nueva sociedad. II continental gathering of Christian women for peace, Cuba, CIE, 1983, p. 121.

GIVING CITIZENS A SAY IN GLOBAL DECISIONS

by Nicholas Dunlop

For the first time in history, a majority of the human race -three billion people - have won the right to speak freely, and to vote in free elections. These freedoms, won by the courage of ordinary people in the streets, now make it possible to mobilize global public pressure for a more just, peaceful and sustainable world.

Concerned by what they see as the failure of the international system to deal effectively with global problems, a group of activists from all continents have launched a new citizen lobbying network to apply world-wide public pressure on international negotiations. Called EarthAction International, it will use methods similar to those of Amnesty International to give citizens a way to make their voices heard, using their leverage as voters and as consumers, in global decisions which affect everyone's future.

EarthAction's International Coordinator, Nicholas Dunlop, recently visited the WCC secretariat to brief Deputy General Secretary Todor Sabev and other staff members on their plans.

EarthAction is creating a network of individuals who undertake to spend a few minutes every month communicating with their national leaders or with other key decision-makers on global issues of environment, development and peace. Each month, EarthAction will consult with NGOs which are following different negotiations and will send out an "action alert" on a concrete issue which is on the international agenda. The action alerts will be designed to cut global issues down to size so that ordinary people can do something about them.

EarthAction is being set up wherever possible through existing organizations, so as to enable individual members of many different groups to act together in numbers large enough to have an impact on global decision-making. Each participating organization creates an action alert network within its own membership, which can be mobilized part of the time on global EarthAction alerts, and part of the time on local or national issues which the organization itself is working on.

EarthAction International will be launched in June 1992, at the Earth Summit in Rio de Janeiro. Its first action alert, immediately after the Earth Summit, will highlight some of the key commitments that the governments make there. EarthAction will encourage citizens to say to their leaders, in effect: "I'll remember the promises you made in Rio, and I'll remember what you've done to implement those promises when I decide how to vote in the next election."

EarthAction is now engaged in discussions with a wide range of citizen's organizations in different parts of the world, and is receiving a very positive response. A number of groups have already confirmed their participation - ranging from Friends of the Earth USA to the Civic Peace coalition in Russia to the Green Forum in the Philippines.

If you or a group you belong to are interested in participating in EarthAction, please contact: EarthAction International, Bldv. Louis Schmidt 26, 1040 Brussels, Belgium. Tel. (32) (2) 736 8052. Fax: (32) (2) 733 9767. In the USA; Earth Action, 1212 Broadway, Suite 830, Oakland, CA 94612. ❑

NEW PUBLICATIONS FROM THE PROGRAMME UNIT ON JUSTICE, PEACE AND CREATION:

JPC announces the publication of an information packet to re-launch the Special Fund. Titled the *Special Fund to Combat Racism - A Special Fund for a Special Cause!* it contains statements from the programme secretary of the team on racial justice and from the General Secretary, Emilio Castro, which give the history of the fund and the arguments for its continuing existence, as "walls of racism" rise in many countries even as they begin to crumble in South Africa. Also a poster and a leaflet containing testimonies from persons prominent in the struggle to combat racism.

From Cottesloe to Cape Town. Challenges for the Church in a Post-Apartheid South Africa is the name of the report of the General Secretary's visit to South Africa in October 1991. This was the first official visit by a General Secretary of the WCC since 1970. It marks a turning point in the relations of the WCC and South Africa. *Women Under Racism: A Decade of Visible Action,* an account of the first ten years of the programme, includes dynamic stories of women meeting challenges and empowering themselves.

Decade Link, the 10th issue in the series which reports on events of significance for the Ecumenical Decade of the Churches in Solidarity with Women. News items and a reflection of the issues by an ecumenical activist.

The Churches' Commission on International Affairs, now a part of the Justice, Peace and Creation Unit, announces the next in its series *Background Information: The Pacific Region in the 1990s* (English and French). Analysis of significant economic and environmental issues of importance to the region, recent events, etc. Also planned for the near future: background information on Europe in the 1990s.

Sacrifice and Human Economic Life, Occasional Study pamphlet nr 7, is a compilation of papers presented by Jorge Pixley, Julio de Santa Ana, Franz J. Hinkelammert at the Latin American regional meeting as part of the ongoing process that will lead to the formulation of an Ecumenical Statement on Economic Life. The central theme of this collection of documents is the notion of sacrifice.

EARTH SUMMIT NEWS

by Pamela Philipose

World Women Call for Healthy Planet

(Earth Summit News - Miami, Florida) Every environmental issue has an ethical, social, economic and political dimension. This was the leitmotif of the World Women's Congress for a Healthy Planet which as held in Miami last November.

The Preparatory Committee for UNCED at its third session last August requested the Secretary-General of the Conference, Maurice Strong, to ensure that 'women's critical economic, social and environmental contributions to sustainable development be addressed at the forthcoming Earth Summit in Rio as a distinct, cross-cutting issue.

The historic Miami meeting then assembled 1,500 women from 83 different countries: for the first time such a large group of women activists had met on issues that went beyond the women's movement. They brought a woman's perspective to environmental issues and an ecological perspective to women's issues.

As Margarita Arias of Costa Rica, a prospective candidate for her country's presidency, said in her keynote address: "there is no more appropriate place for women than as defenders of the planet. No one can speak out for the protection of the environment with greater moral authority than women."

The Congress reinforced the determination of women to make themselves heard - not only at the Earth Summit in Rio next June, but on the various fora of their own nations. Said well-known US activists Bella Abzug, the 71-year old co-founder and co-chair of the Women's Environment and Development Organisation and Women's Foreign Policy Council who organised the Congress:"We must become more than global housekeepers. We are here to say that the overwhelming exclusion of women form national and international decision-making must end."

Participants in Miami heard 15 witnesses testify on urgent environmental and development issues before a panel of five distinguished women judges: Justice Elizabeth Evatt, Australia; Justice Desiree Bernard, Guyana; Justice Sujata V. Manohar, India; Justice Effie Owuor, Kenya and Judge Margareta Wadstein, Sweden.

The testimonies ranged from global homelessness to the environmental destruction wrought by the world's military-industrial complex, which was seen as the biggest single culprit. One account referred to the links between national debt in the Philippines and the ecological destruction that the country is facing; an African participant deplored the lack of appropriate food strategies for that continent, were people starve amidst "mountains of cotton, cocoa and coffee."

One witness stressed the need for women to be conversant in economic concepts, another urged women not to find themselves disconnected form the science and technology processes. Also raised were the issue of biodiversity - which is creating important conflicts between North and South, and on the other hand the need for women from South and North to join and challenge the dominant and economic model.

What emerged during many testimonies was the inter-connectedness between issues that were apparently disparate or geographically distant. It seemed especially obvious in the link between structural adjustment policies dictated by the financial institutions of the North and the ever-growing impoverishment of the land and peoples of the South. And often, despite the conflicting stands evidenced at the Miami Congress, an unanimity of viewpoint emerged at the end of it all.

When the judges delivered their comprehensive assessment at the end of the Congress, three basic principles stood out that must govern all issues of environmental and developmental planning; Global Equity; Resource Ethics - that the use of natural resources be judged by ethical principles; and the Empowerment of Women.

These very principles imbued the Women's Action Agenda 21, which emerged at the end of the Congress, the preamble to which read:"We believe that a healthy and sustainable environment is contingent upon respect for human rights, participatory democracy, the self-determination of peoples, respect for Indigenous people...." The Action Agenda also put forward a detailed action plan on issues such as debt; the evolution of a universal code of ethics; land rights and food security; bio-technology; consumer ethics and action.

Since the immediate objective of the Miami Congress was to link it with the Rio Earth Summit, the Women's Agenda emphasised the importance of employing the insights gained here to illuminate and influence the UNCED process. To this end, it called on women to try and lobby with their various governments to include women, representatives of Indigenous people and grassroots activists as part of their delegation to the Earth Summit. Women called on world leaders attending the Summit to sign the Global Climate Change Convention. Industrialized nations would be urged to make a minimum commitment to a 20% reduction of carbon dioxide emission by the year 2000.

But even as the participants at the Miami Congress set their sights on Rio, their deliberations took them much beyond 1992. The Women's Agenda which emerged was, in a very real sense, a blueprint with strong humanistic overtones for global action, during the 'threshold period, the next nine years which will take the world into the 21st century.

Maurice Strong acknowledged just this spirit at Miami. As he received his personal copy of the Women's Action Agenda 21 he remarked: "I hope at least that the spirit this Agenda represents informs the agenda which will emerge from Rio. I will do everything in my power to see that it does:"

Pamela Philipose, The Sunday Observer, New Delhi. Reprinted from Earth Summit News. □

1992: STORIES, EVIDENCE AND LESSONS

by Israel Bastista

WCC photo: Peter Williams

Evidence before the resurrection.

The Gospel according to St. John, using the "telling-stories" method, described in a unique manner how the moments before Christ's resurrection were experienced. Much evidence was given to the followers of Jesus in that day in John 20 and 21. Nevertheless, the dramatic character of the situation was a hindrance to the understanding of the real meaning of such evidence.

Mary Magdalene represents those who have lost the capacity to interpret historical evidence. Thomas incarnates the "realistic" doubts in approaching facts and signs. The disciples who were returning back to their former jobs reveal the difficulties in identifying Christ in the daily life happenings. How much evidence was given! What incapacity for reading the signs of the times!

The moment before the encounter with the resurrected Christ brings evidence, although it is not understandable or is wrongly interpreted.

The new world situation is bringing today much evidence, but..., where are the prophets? Who is able to interpret our history? Are we in the moment before the resurrection?

Let us see three different scenarios in the midst of a changing context:

Scenario 1: New ecclesial realities are revealing an enriched ecclesiological understanding of the people of God. Evidence is there, interpretations are being missed.

In a region in Latin America an ecumenical Roman Catholic Bishop was replaced by an "Opus Dei" one. An instruction was delivered: No Roman Catholic facilities for evangelical meetings. At the same time, in the same place, evangelicals promoted a very active "crusade" against Catholicism. Evangelization is becoming in 1992, an issue of tensions and confrontations. Several competitive projects of evangelization are promoting ecclesiastical rivalries. Institutional interests are overshadowing the proclamation of the "Good News" of salvation.

Scenario 2: Renewed ecumenical experiences are blooming in many contexts. Evidence is there, but it seems that World Council of Churches' structural interests are narrowing their understanding.

For a while, the WCC has entertained some internal problems taking the risk of turning the ecumenical life into an "indoor" experience. The Assembly and its process consumed much energy for a long period of time. Perceptions indicate that for churches and ecumenical groups, the Assembly was something different from their own daily lives.

Coinciding in time, the restructuring process, highly concentrated in Geneva, took most of our energies. And..., don't forget the searching for a new General Secretary.

Our own concerns as a structure and institution have caught our attention, while the world continues to go round faster than never before.

Scenario 3: The people are pressing for new challenges and visions, while ecumenical groups are becoming more "realistic" and less prophetic.

In Chile (during the Executive Committee meeting) we listen to an ecumenical group (NGO) describing how the levels of poverty had increased when the government adopted economic readjustment policies. They stated: first, this is the only possible choice at the moment. Second, Chile was doing well, even when the number of poor people had increased because of distribution and concentration of wealth.

How can one be realistic and at the same time keep principles and visions? The acceptance of human cost is a cruel 'routinization' of the charisma. By moving from "euphoric" revolutionary positions to pragmatic readjustment, the ecumenical groups are loosing their "cutting-edges".

In Unit III, Justice, Peace and Creation, we are embarked in a "1992 programme" around the 1992 events. This programme is contributing to the designing of ways toward the future in terms of priorities, style of work and vision.

The moment before the resurrection brings much evidence. Are we ready in the WCC to listen and to be witness of the experiences coming from contextual realities? Allow me to share some stories and evidence coming from this 1992 programme.

Stories, evidence, and lessons.

Before the JPIC Convocation, Seoul 1990, efforts were made to support and energize a number of initiatives, actions and plans on 1992 developed in various places. During the Convocation a regional programme and many local initiatives were already started.

During the JPIC Convocation, different encounters were organized among

Polemica, 1984

participants coming from Latin America, the Caribbean, North America, Europe, Africa and Asia. Nevertheless, in the JPIC documentation, while references to 1992 can be found, it is not spelled out how to implement initiatives.

I remember that a participant, in our 1992 consultative process in Seoul, expressed hesitation in putting the emphasis on how to be represented in the final document. He said: "Efforts put on how to be represented in WCC documents sometimes conspire against implementation."

In Seoul a 1992 covenanting process started. At the moment, it would be almost impossible to enumerate the programmes and actions being developed in many contexts: information and documentation, research, biblical and theological reflections, exposure visits, exchanges, encounters, etc. In due time, the WCC was related, in terms of supporting and facilitating four major regional programmes based on local/national processes and has established contacts with an important initiative in Asia: "People's Plan for the 21st Century", plus many local actions.

First lesson: The WCC is well known for its events, as well as for its weakness in the follow-ups. 1992 dynamic activities, programmes and actions bear witness to experiences coming from the days after an event. 1992 is a concrete covenanting experiences after Seoul.

Interpretations of 1992 events are not exempt of tensions and confrontations. As we said, different projects of evangelization are conflicting one against the other. Triumphalistic celebrations are being confronted by people's resistance.

When the activities for the 1992 celebrations were opened, the Pope John Paul II emphasized a triumphalistic interpretation of the discovery and of the history of evangelization in the Americas in his Apostolic Letter to the religious of Latin America on the occasion of the V Centenary of the evangelization of the New World, 29 June 1990. Clear changes have been noticed in his last addresses, visits and documents. Two indications of these more realistic understandings are his cautions on triumphalistic celebrations and the attempts to separate conquest from evangelization. It has been difficult for the Conference of Latin-American Bishops (CELAM) to agree upon a common document for its Fourth General Conference, October 1992.
The process toward common economic policies in the European Community has been challenged by many marginalized voices. Around 500 organizations, ecumenical groups and networks are joining their efforts to be heard.

The Caribbean has been chosen as the place for the most important official celebrations. Caribbean cultural richness is mainly due to our African heritage. What does this date mean for the Black Caribbean population? Should one be celebrating or confessing sins?

Between 1548 and 1800, a total of 11 million slaves were shipped to the 'New World'. During the voyages from Africa to America, known as the 'middle passage', it is estimated that 1'870,000 Africans died. These ships sailed under banners of so-called 'Christian' countries. Captains and crew of these ships confessed to be Christians.

Second lesson: For us as WCC, it is not enough to say that the 1992 events are an ambiguous commemoration or a difficult reality. We have accepted the invitation to enter into a 'mined territory'. Signs and evidence coming from the people stand for critical paradigms. How can we develop critical paradigms with their negative connotations into affirmative and constructive spaces of hope? The history of the WCC has been linked with anti-systemic acceptances or impositions. The WCC history is a witness of resistance against accommodation and conformity. 1992 is a critical paradigm of resistance in the search of hope.

We spent three days in Quito, Ecuador planning together with grassroots organizations and churches to organize locally and nationally the process toward 1992. That encounter convoked by the '500 Years Programme' of CLAI (Latin American Council of Churches) revealed tremendous dynamic creativity.

During the fourth day a well articulated regional proposal for 1992 was presented. It was an event planned from 'top to bottom', nothing to do with the previous planning days. The reaction soon came from an Indigenous woman. With a firm voice she said: "From above, came imposition 500 years ago; now is the time of resistance from below." The regional proposal was immediately abandoned.

We also gathered near Naples, south of Italy, in one of the first planning meetings for the Kairos Europe process. We wanted to bring on board the Southern countries of Europe. Participants started opposing to board the boat we brought with us, they wanted to participate in designing it. We ended sailing all together in a different and new boat.

Third lesson: Evidences for the ecumenical movement are mainly at local level. The daily life of the people is imposing new challenges and new opportunities, not exempt of conflicts and frustrations. To build the ecumenical movement today means to be open for discovering God's incarnation in concrete contexts and through specific actions. The WCC has been mainly designed for international action, but what kind of mechanisms and style are needed to respond to local realities? Do we have this capacity?

The General Secretary of CLAI was reporting on a visit with church leaders to coca plantations in Bolivia. He described the poverty of those who cultivate the coca. Hearing the report were Aymaras from Bolivia and Peru and Afro Americans from the United States, among others. Immediately, the Aymaras started sharing stories of their people living in these coca plantations. The Afro Americans commented on the use of drugs in the North American cities and the number of poor Black people under drug

ddiction and its consequences. Plans and xchanges among Aymaras and Black ommunities were suggested. The inter-onnections were easily developed.

During one of the activities of the '500 Years Programme' in Quito, we received he sad news of how a Black person had been used by paramilitary forces in order o assassinate an Indigenous leader. This ncident was an indication for the need to einforce efforts to bring together, for dialogue and cooperation, Black and ndigenous people. Many beautiful xamples of mutual understanding and ommon struggles have been achieved.

Fourth lesson: As the world becomes smaller due to technological and scientific advances, divisions among peoples have not disappeared. Although communication systems bring us images in a couple of seconds and any place can be reached in very little time, people's experiences are not made any easier to be known.

Networks of communication are facilitating awareness, support and solidarity. Communication and exchanges among people are vital means in the search for new patterns of life and socio-economic alternatives.

Late in 1989, at the very beginning of the 992 activities, as WCC we allocated seed money' to give the programmes a irst impulse. Later they would take off by heir own means. Instead of looking for onsultants or staff in Geneva, a policy vas developed in order to facilitate ational and regional infra-structures in oordination with regional bodies.

Fifth lesson: Many times the WCC has been compared to a switch board or a facilitator. 1992 has tested the validity of this thesis. Style of work, management awareness and identification of local priorities must match with quantity and quality. It is vital to define Geneva's main thrusts and its facilitating role as part of our new ecumenical vision. History has changed, we cannot continue doing exactly the same as in the past.

n July 1991, around 700 European base ommunities held an important encounter n Paris. At the end of 1990 hundreds of Brazilian base communities with the articipation of representatives from other atin American communities came ogether in Brazil. New ecclesial vidences are revealing that the biblical xperiences of the 'remnant', as the little lock that remain faithful to God, is still a romise for the Church. New alternatives are still struggling in order not to loose their prophetic voices.

Colombia is known for its violence. An average of 2,000 persons get killed every year. Base communities, local churches, ecumenical groups, NGOs and various social movements convened a march named 'Marcha por la Vida' (a march for life). When thousands of people were on the street, praying and singing together, the army with their guns and anti-riot weapons turned up. What a surprise! The 'rioters' with a smile, stuck a flower in the cannons of the soldiers' guns. This non-violent gesture, this attitude of love, defeated the aggressiveness of the soldiers. They didn't know how to answer to this gesture.

In the midst of human suffering, violence, degradation, signs of life are lighting up new ways and paving new roads. Evidence for alternatives can never be cancelled.

Sixth lesson: Our main priority as WCC is to join efforts in the search of alternatives of life. JPIC means today the possibility to keep hope alive in the midst of the collapse of models. The thrusts of JPIC, as an ecumenical vision, means the proclamation that resurrection is the most significant fact in history, because it proves that life, not death, has the last word. The moment before the resurrection brings much evidence. Evidence of bright rays of new life. The main challenge for us - as Unit III or as WCC or as ecumenical movement - is to interpret God's historical evidence in terms of alternatives of life.

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JPIC AS A CONCILIAR PROCESS

by Rebecca S. Larson

The city of Vancouver is closer to San Salvador than it is to Halifax. This surprising piece of geographical trivia has never been more evident than when the World Council of Churches met for its sixth assembly in Vancouver in 1983 to give birth to what is now know as "JPIC as a Conciliar Process."

The political context of that time seems strangely familiar, and yet distant when observed from the vantage point of the new world context of 1992. In the year 1983, the cold war had frozen the hands of the doomsday clock at just seconds before midnight. The prospect of nuclear annihilation was nightmarishly close and a groundswell of protest activism stirred governments and military installations of the North. In the South, Central America and South Africa were seething, as Christians were martyred for their stance on the side of the poor, and in their search for a personal expression of peace through nonviolence.

As an accredited visitor to the Vancouver assembly, I sat up in the bleachers in the plenary gymnasium of the University of British Columbia. Below me, gathered in one large room, was spread the "sociological impossibility" of the global community of churches, having absolutely nothing in common except the extraordinary conviction that Jesus Christ is the Life of the World.[1]

During the deliberations, which were high drama for those of us in the visitors' section, these crises of the world made their way into the plenary hall. Central to these debates were the nuclear threat, and the turmoil in Central America. Most delegates were clear that these crises required nothing less than a response which grew directly out of the common confession of the churches. It was less clear what the response was to be.

"Peace! Peace! Peace!" cried the delegates from the North, eyes on the doomsday clock and the military policies of their governments.

"There can be no peace without justice!" came the scathing reply from the South.

Meanwhile, outside the hall, native people from the Musqueam tribe, on whose lands the university now stands, lit a sacred flame, and carved the 15 foot totem pole symbolizing humanity's spiritual quest throughout the ages and the connectedness of all life to creation.

In the midst of the fierce debates, an unanticipated and extraordinary thing happened. Without plenary process and as a personal initiative, delegates from the United States and delegates from Central America reached out to one another across the North-South divide. They made a covenant to work together for justice and peace in Central America. Standing before the global community of churches, they committed themselves to common cause with one another.

Within this context, and out of this simple act of coming together in common commitment and solidarity, the conciliar process of Justice, Peace and the Integrity of Creation was born.

What were to be the elements of this process?

Confession: JPIC was understood to be grounded in the faith of the churches that Christ, the life of the world, is the Lord over the idols of our times, the Good Shepherd who "brings life and life in its fullness" for his people and for all creation. The crises in the world demanded a faith response.

Constituency: JPIC was to include, but not be limited to, the churches. In an inclusive definition of "church", it was recommended that the churches at all levels, - congregations, dioceses/synods, networks of Christian groups and base communities - together with the WCC enter into a covenant in a conciliar process.

Task: JPIC was an attempt to identify the interconnectedness of issues; to recognize that justice, peace and creation are different but interlinking entry points to one common struggle for justice and peace.

Secondly, the JPIC process was an invitation to individuals, groups and churches to follow the example of the delegates from the US and Central America to join together in mutual commitment to respond to these issues. It was also an opportunity for mutual accountability, spontaneously offered from either side of the ideological, economic and geographical divid between North and South.

Witness: JPIC, as a conciliar proces was also a vehicle for the ecumenica movement to discover new expressio and understandings of unity in the worl Before Vancouver, the ecumenica movement had practised an ecumenica approach to social justice. Based in common confession of Jesus Christ, JPI offered a new opportunity to manifest social justice approach to ecumenism.[2]

Eight years later, in 1991, at anothe assembly in Canberra Australia, th global community of churches gathere again. The world context had changed Kuwait and Iraq were in flames. Th European communist world wa disintegrating. The nuclear threat seeme to be diminishing even while conventiona war was escalating. The economi situation of the South, already beyond th point of human misery, was growin worse. Within this context, the delegate to this assembly affirmed the continuatio of JPIC and identified it as "the centra vision of the WCC and its membe churches" between now and the nex assembly. This vision is intended to carr forward the intentions of JPIC as the were conceived in Vancouver. As well JPIC was to recognize and build upon th work of the World Convocation o Justice, Peace and the Integrity o Creation (March 1990) in which fou interlocking foci were identified as bein important concrete expression of the JPI process:

* protection of the environment
* alleviation of debts
* demilitarization of international relations
* the rejection of racism

Thus, the WCC recommitted itself t "promote the vision of JPIC amon member churches and action movements to inspire church and society in actions o solidarity with the oppressed, to work fo a just and reconciled social order, fo peace with justice, and for a righ relationship with the whole creation." (Central Committee, September 1991).

As the ecumenical movement move forward into the decade, what possibilitie exist for JPIC as a Conciliar Process?

[1] Based on comments by Margaret Mead, Nairobi, 1975

[2] Roger Hutchison, Canada

he JPIC process will serve as a "centre of xchange" of information and challenge or churches, ecumenical groups and ovements.

ne significative aspect of the JPIC rocess is the opportunity for groups and urches around the world to enter into a utual commitment with one another to ldress issues of justice, peace, creation nd racism. The sharing of information nd experience, research and analysis, is ndamental to the capacity of churches nd groups to effectively respond to these sues. Such interchange invites an tegrated analysis of these issues, articularly between North and South. he JPIC process also challenges urches and action groups to come gether in a mutual response to these sues.

he JPIC process will encourage member urches and ecumenical groups to make mmitments to the four "Seoul" venants.

he four Seoul covenant issues provide a cus for common commitment by urches in working towards justice, ace and the integrity of creation. JPIC allenges churches and groups to make rmal commitment to address these four venant issues in specific ways through eir own programmes and expressions of eir mission in the world. The next sembly, in 1998, is the 50th anniversary f the WCC. This "year of jubilee" will rovide the context for churches to give ccount to one another of their efforts to lfil the covenants made for JPIC.

ocio-ethical implications of JPIC

he JPIC process poses a serious allenge to the search for the underlying alues and alternative visions and models hich can be the basis of building articipatory and just societies. This allenge suggests that churches have an nportant contribution to make to the oral and ethical factors related to the ur covenant issues of JPIC. The ten eoul affirmations provide an ethical amework within which the JPIC process nd JPIC covenants take place. This ecumenical catechism on social ethics" ontributes to the public discussion and earch for new visions of society in a roken world.

heological implications of JPIC

he JPIC process provides a context for ne exploration of an ecumenical theology f creation. Since its inception, the eological grounding of JPIC has been an ntegral part of the reflective self-understanding of the commitment of churches in the face of threats to global survival. Not to be misunderstood with a theology of ecology, a study of the understanding of creation and its biblical foundations would comprehensively address all four of the Seoul covenant issues. It would be attentive to various "traditions and streams of thinking, within and outside of Christianity" including women, the poor, people of other faiths, the differently-abled and Indigenous people (Report of Sub-theme I, Canberra Assembly)

Education for JPIC

Education on issues of justice, peace and the integrity of creation is broad-based in the churches through educational programmes with ecumenical groups and networks, lay academies, theological institutions, women's organizations and youth organizations. The priorities of such an educational task include interpreting JPIC as a faith commitment of churches, equipping churches and Christians to build solidarity which leads to action, highlighting the interconnection of the four covenant issues, and initiating training processes for JPIC education.

Rebecca Larson is coordinator of the staff team JPIC as a Conciliar Process of Unit III. ❑

LUCHÍN

by Victor Jara

Like a fragile kite
over the roofs of Barrancas
little Luchín was playing,
and his small hands were purple,
with his rag-ball,
with the can and with the dog,
and the horse was watching.

The moisture of his eye
reflected the light green of his iris
He was just a toddler,
and his little behind was
covered with mud as he crawled around,
with his rag-ball
with the cat and with the dog
and with the horse, too.

The horse, to him,
was just another playmate
in that narrow space,
and the animal, it seemed, was quite happy
with this job,
withe the rag-ball
with the cat and with the dog,
and with little Luchín, all wet.

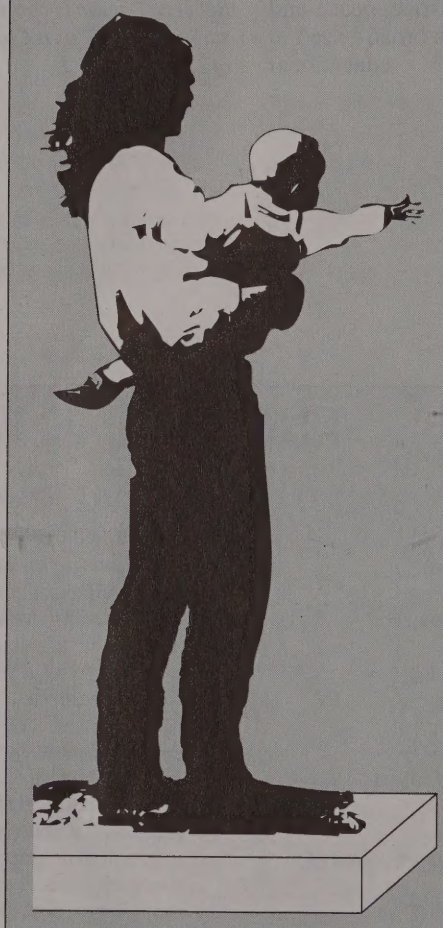
Wherever there are children
like Luchín who swallow mud
and even worms, let us open
the cages that they may fly
like birds, with the rag-ball,
with the cat and with the dog,
and with the horse as well.

Frágil como un volentín
en los techos de Barrancas
jugaba el niño Luchín,
con sus mánitas moradas.
Con la pelota de trapo;
con el gato y con el perro
el cabello lo miraba.

En el agua de sus ojos
se bañaba el verde claro.
Gateaba su corte edad
con el potito embarrado.
Con la pelota de trapo,
con el gato y con el perro
y también con el caballo.

El caballo era otro juego
en aguel pequeño espacio
y el animal parecía
le gustaba ese trabajo.
Con la pelota de trapo,
con el gato y con el perro
y con Luchito mojado.

Si hay niños como Luchín
que comen tierra y gusanos
abramos todas las jaulas
pa' que vuelen como pájaros.
Con la pélota de trapo,
con el gato y con el perro
y también con el caballo.



Greenham Memorial Proposed

This year marks the tenth anniversary of the start of the march by people from Wales which led to the women's peace camp at Greenham Common. A proposal has been launched to set up a commemorative sculpture to all the women who supported Greenham.

It is to be a simple, natural figure of a woman with a baby, on a plinth where women can sit, with a plaque with dates of the main events at Greenham.

The protest marches began when women decided to oppose the siting of US cruise missiles in Britain. Many marches followed, and women began to occupy the land at the entrance to the missile site. The movement grew to encompass solidarity actions with the miners in the region and to fund-raising for famine victims in Ethiopia.

On March 5, 1991, the last cruise missile left Greenham Common. The proposed sculpture would be a fitting memorial to the women who set off from Cardiff in 1981.

Money for the sculpture is to be raised by worldwide public subscription. For information write: Women for Life on Earth. Glangors, Ynyslas, Borth, Dyfed SY24, 4JU, United Kingdom.